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*Memoirs of the Life of Thomas Fanshawe
Middleton, D.D. Lord Bishop of Calcutta.
By Henry Kaye Bonney, D.D. Archdeacon
of Bedford—Continued from page 36.*

BISHOP Middleton soon found himself on terms of respect with the persons in authority; and received encouragement from the Earl of Moira, governor-general, at that time absent from Calcutta with the army against Nepaul. The attention of the clergy was naturally directed to him. Some of them communicated statements of religion and morals in the remote parts of his extensive diocese; and he expressed himself grateful for the result of their personal experience and local observations. He was deeply sensible of the difficulties attending the discharge of the duties which Providence had assigned him; and he knew not from what source he could hope to derive more effectual aid, with the divine blessing, than from the exertions of those who, having been long resident in India, were concerned for the honour of the Christian name; and who, among other means of recommending it to the surrounding nations, would maintain, to the utmost practical extent, the holy ordinances and decent rites prescribed in our national church.* Such were Bishop Middleton's sentiments at his entrance upon this important station.

On Christmas-day, 1814, he delivered his first sermon in the cathedral at Calcutta, from Luke ii. 10, 11. "For, behold, I bring you good tidings of great joy, which shall be to all people," &c.; a happy choice of subject, enabling him to expatiate on salvation, of which he was appointed the distinguished messenger to the inhabitants of the East.

At this juncture the state of religion in India was deplorable. The sanguinary rites and debasing superstition of paganism were practised by the natives, whilst the means for their conversion to Christianity were comparatively small. A branch of the Syrian church, indeed, had for ages been settled on the coast of Malabar; members of the Church of Rome extended their influence from Goa, and the Baptists had been introduced into Calcutta at the latter end of the last century. The Presbyterians also had their congregations,

and missionaries of other sects were dispersed in various parts of the Indian continent. The Society for Promoting Christian Knowledge had not been inattentive to the benighted state of Hindostan, and had stationed missionaries at Tranquebar, Madras, Cuddalore, Tanjore, and Trichinopoly. But the English inhabitants were so ill supplied with clerical ministrations, that many of them had no opportunity of hearing divine service.

The necessity of attending to the religious concerns of so large a part of the British dominions was apparent. The progress of improvement, however, could not be rapid, and the bishop found many impediments in the way of projects, which suggested themselves, from time to time, to his comprehensive mind.

On the first establishment of Episcopacy in India, it was difficult for the government of England to define the powers of the bishop. The ground was to be tried; and as circumstances occurred, he found it necessary to seek direction and authority to meet them, from the crown which had placed him in the see; consequently, the effect of his exertions could not be commensurate with the advantage he contemplated, for he had not the means of bringing it to a completion. Still he was assiduous in his endeavours to ascertain the state of the mind in his extensive diocese, and lost no opportunity of affording an interview to those who sought a conference. Amongst these was a person from Bagdad, who brought an overture from an Atabian convert to Christianity, and a Persian letter, in which he furnished the bishop with an argument against the Koran. This and other circumstances gave the bishop an opinion that the mind was at work; and that a bishop who could stand forward as the patron of converts whose sincerity was approved, and who could bear the expense of printing, as occasion required, might be a powerful instrument in the hand of Providence to promote a work, which, sooner or later, will be accomplished.

The Arabian expressed a wish that the bishop would invite him to Bengal, that he might openly profess Christianity, having already been baptized, and might be enabled to obtain a subsistence equal to what he would relinquish. The bishop knowing that further proof of sincerity

* Bishop Middleton's MS. notes.
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was necessary before he put implicit confidence in a person of this description, and having no immediate prospect of a subsistence for him, declined giving a direct invitation; but replied to the Persian, that in case of his coming to Calcutta on other grounds, he was ready to receive him.

In the January after his arrival, the bishop proceeded to appoint registrars in the three archdeaconries,* and to forward the instruments of institution to the archdeacons themselves. Having placed the proper officers in the ecclesiastical departments, other business demanded his attention. A letter from the archdeacon of Bombay represented to him the irregular mode of celebrating marriages in the out-stations. The bishop observed, in reply, that the same irregularities prevailed, till of late years, in the presidency of Fort William, from the extreme paucity of clergy; and that even then marriage licenses were granted by the supreme court. In this, and in many other instances, there was great need of reform. The marriage act did not extend to India; and neither the new charter of the company, nor the letters patent appointing the bishop, supplied the defect.

The baptizing of infants was another point on which he was consulted, and he directed that parents should be admonished to carry them to church, where there was no reasonable plea to the contrary. He was at this time expecting a proclamation for a general thanksgiving for the peace, and was preparing a form of prayer, which was afterwards used, when he preached a sermon on the occasion.

One of the first steps towards improvement in the distant part of the diocese, was the formation of a school society at Bombay, and the adoption of Bell's system; which gave the bishop great satisfaction, not merely in the mode of teaching, but in the use of the catechism and liturgy of the church. On this account he desired to be a subscriber to the society.

His early attention was also directed to the education of children in the city of Calcutta. The system pursued in the free school was improved under his direction: he became its patron, and projected annual examinations; at which, in process of time, some of the public functionaries attended. His lordship took part in these examinations, and distributed the prizes. This had its due effect upon the spectators, and shortly after, a native waited upon him with a donation of five hundred rupees. He thus brought into order an institution which, on his arrival, was sel-

dom mentioned but to furnish an invidious contrast to other establishments at Calcutta.

He was soon after requested by the governor-general to become the visitor of the orphan school, another seminary of "country born," amounting to 700 children.

In every institution of a religious character he had to feel his way, that he might not excite the jealousy of those who already occupied the ground. A Bible Society had been established before his arrival, and one of his first objects was the formation of a diocesan committee in conjunction with the Society in London for Promoting Christian Knowledge. It had been intimated to his lordship, that such a society as this, embracing so many objects, would create alarm; but by a temperate conduct, and the circulation of a short account of the society, his wishes were at length accomplished: many of the leaders of the Bible Society came into his views: he himself became the president, and the meetings were held at his house.

In the summer he began to exercise some of the functions peculiar to his order. Early in July he held a confirmation, for which the minds of the people had been prepared by a sermon, preached by Archdeacon Loring, at the bishop's desire.

About this time the bishop was involved in some perplexity by the claims which were set up by the respectable members of the Church of Scotland resident at Calcutta, to a community of privilege with the Church of England. To the bishop's clear and comprehensive mind this equality of privileges to two churches in the same state appeared an anomaly from the ordinary principles of legislation, and even the mutual interests of the bodies concerned. He was well aware that the Articles of Union secured the ascendancy of the Kirk in Scotland, but he knew also that it conferred no pre-eminence in England; and that in London, for instance, the frequenters of the Caledonian chapel ranked as dissenters from the church as by law established. He naturally conceived that the case would be the same in Calcutta, or wherever a bishop of the established church was regularly appointed; and therefore, although it seemed that some persons concerned in the management of Indian affairs took a different view of the subject, he felt that he could not surrender these rights of the church which had

120 girls. When the bishop entered on the see, he found the school in a neglected state; but the monthly meetings of the patron and governors, and the introduction of a master from England, accomplished much for its welfare.

* Calcutta, Madras, and Bombay.

† This school, in 1820, was increased from 300 to 400 children; consisting of 280 boys and

been solemnly committed to his hands. He did not think that he was asserting any new claim, still less indulging any petty and unwarrantable spirit of bigotry; but with perfect charity to the persons of those whom he opposed, he still felt himself bound to contend, that in his deliberate judgment they were infringing the just rights of the venerable church to which we belong, and of whose principles he had been made the first depository and guardian in the continent of India.

The conduct pursued by himself, and recommended by him to his archdeacons, was mild and benevolent. In all proceedings nothing was to be forced or carried on with ostentation. Whether with reference to the formation of district committees or schools, a quiet course was prescribed and adopted, and it had a beneficial effect. In every establishment proposed he attended to the minutiz. The selection of the elementary books best adapted to the state of the different denominations of scholars, had an equal share in his attention with matters of an higher description. His correspondence with Archdeacon Barnes, of Bombay, evinces the great care and moderation of the bishop, as well as the admirable conduct of the zealous and judicious head of that archdeaconry.

So prosperous were the proceedings of the diocesan committee at Calcutta, that the bishop was enabled to send, in July, 1815, 620*l.* to the Society for Promoting Christian Knowledge, two-thirds of which were to be returned in books and tracts. These were to supply the want of instruction in barracks, cantonments, hospitals, gaols, regimental and other schools, and to correct ignorance amongst Europeans, whenever it appeared.

He preferred the Society for Promoting Christian Knowledge to all other societies, in the extent of usefulness, in India. "We give away Bibles," he said to a friend, "and so far are equal to any other which does the same; we give away Prayer Books, and Tracts upon every religious subject, and are, therefore, superior. And this is found to be true in fact. The Colombo Bible Society has been obliged to abandon its fundamental principle, which is acknowledged in a sermon sent from Ceylon: and the persons in that island who are most zealous to promote Christianity, have applied to Bartlett's Buildings for a supply of catechetical tracts, and have received them. There cannot be a stronger proof that the Society for Promoting Christian Knowledge is better adapted than all others for India."

It has been already observed, that the powers of the bishop were imperfectly defined in the letters patent; for although it would appear from their tenor that it was the purpose of the crown that the bi-

shop of Calcutta should have the fullest authority over the clergy of the united Church of England and Ireland in India, yet, there being no parochial clergy in that country, the governor-general in council demurred upon the point; and stated, that as the case then stood, all the clergy were held to be *military* chaplains; those attached to the church in Calcutta being under the control of the governor-general in council, and those in other quarters receiving their instructions immediately from the commander-in-chief. At the same time the governor-general in council addressed a letter to the bishop, concurring in the anxiety which the bishop expressed in a communication made to the vice-president on the 19th of June, 1815, for carrying into effect, at an early period, the objects contemplated by the legislature in providing an episcopal establishment for British India, and expressing a desire of affording every facility to his lordship in the execution of that important duty. Accordingly, orders were issued for a proclamation, containing an extract from the letters patent, granted by his royal highness the Prince Regent on behalf of the King, dated 2d May, 1814, declaring that the general control over all chaplains of the united Church of England and Ireland, attached to the presidencies of India, in spiritual matters, had been transferred to the bishop, and that the clergy throughout the diocese of Calcutta were to take notice of and conform to it.

But the governor-general, in the above mentioned letter, further observed, that the bishop's functions would still be confined to the superintendence over the moral conduct of the chaplains, and his authority would, consequently, be exercised only in the unpleasant part of its character; namely, in censure or inhibition, where misconduct might require it; whilst the pleasing duty of giving to persons deserving of distinction preferable stations would be withheld from him.

The governor-general in council, therefore, with a view of freeing the episcopal functions from so invidious a check, and to remove the obvious objection which arises from a concurrent jurisdiction, resolved, that the nomination of chaplains to particular stations should hereafter originate with the bishop, and he requested his lordship to communicate to the local governments of the presidencies such arrangements as he might think proper to make, in order that the necessary instructions for the pay and allowances of the chaplains might be made in the usual manner.

At the same time an order was issued by the council that all clergymen appointed in future to the situation of chaplains in India, should, on their arrival, report themselves to the bishop, or, in his ab-

sence, to the archdeacon of the presidency at which they landed. The bishop was also furnished with a complete compilation of the existing rules and orders for the guidance of the chaplains, for the purpose of enabling him to prepare such new regulations as he might deem expedient for the better management of the ecclesiastical establishment.*

But the court of directors were dissatisfied with that part of the regulations of the supreme government which empowered the bishop to nominate the chaplains to their stations, and ordered it to be rescinded: so that, as matters now stood, the archdeacons had only to examine letters of orders, to administer the oaths, &c. and to send to the bishop an attested certificate from the register, that every thing had been regularly done which fell under their cognizance.

The court of directors assented to the other regulations; but the appointment of chaplains, they averred, interfered with their patronage; and on that view their letter passed through the board of control. They enjoined the governments to co-operate with the ecclesiastical authorities, but in no case to grant any allowances without special order.

The bishop was attentive to the propriety of ecclesiastical proceedings as well as to the welfare of the church in other respects. Of this we have a proof in the following anecdote. A clergyman in one of the presidencies established a lecture; but did not deliver it in the church. In informing his superior of this circumstance, he alleged that he acted from the best motives, and from a regard to the welfare of the established church. For this the bishop gave him credit; but added his regret that he had commenced it in a private house, as such a proceeding was quite irregular and liable to censure.

In December, 1815, he held his primary visitation at Calcutta, which was attended by ten of the clergy, the rest being absent at the distance of many hundred miles from that city: and on the 18th of the same month, his lordship, accompanied by his family, quitted Calcutta, to make the primary visitation of his diocese; an undertaking not to be accomplished under 5000 miles. He was conveyed to Madras on board the Cecilia, and landed at that place on the 26th, under a salute of fifteen guns from the fort. The admiral's house was prepared for his reception. On the Sunday after his arrival, he preached at the new church dedicated to St. George, which he consecrated on the 8th of January, 1816; and on the day following held a confirmation, consisting of 278 persons, including many adults. The church of St.

George is a handsome structure, standing in the midst of a field of six acres, and surrounded by a treble or quadruple row of palm-trees—a splendid emblem of Christianity in the East.*

His visitation was attended by ten clergymen; more than had been seen together at Madras. On the Sunday following, he preached in two of the churches to almost the whole settlement. But his chief labour was in reducing into order the confusion in which he found ecclesiastical matters involved. The Armenians sent him a deputation of their body; and he was visited by a Brahmin,† with a request

* The churches in India, previous to the erection of the bishopric of Calcutta, had been consecrated under a commission from the archbishop of Canterbury, without any endowment or previous donation of the church or church-yard. The bishop was in doubt how to act on such occasions. In some places he required deeds of donation from the local government, in which the church and church-yard were conveyed to trustees, to be held in trust, as consecrated and set apart for ever. And in others, he was satisfied with the written consent of the government, the founders, that he should proceed to consecration. The rest of the ceremony was in conformity to the rules laid down in Burn's Ecclesiastical Law.

† See a letter dated at sea, in the *Day of Bengal*, 21st December, 1815, addressed to the lord bishop of St. David's, and published in the *Annual Biography and Obituary for 1824*, in which Bishop Middleton makes the following observations:—"The Brahmin is a man of great learning for an Asiatic, of great acuteness, and an anxious inquirer after the true faith. He has renounced idolatry, together with some hundreds of his dependants; and I am not without hope, that I may be destined by a gracious Providence to baptize them all into Christ's religion. What a day would that be for the Christian world! But there is yet much to be done; and, unfortunately, I have been obliged to leave him for six months, to go on my visitation. I pray that God may bless it to the ends for which it is undertaken." The bishop proceeds to state that the Brahmin had called upon him, to request that he would print the sermon which he had preached the day before; and on his declining it, the Brahmin prevailed on the bishop to read it to him and to expound it, which was done. But beside verbal instruction, his lordship assisted him with useful treatises on the elements of Christian knowledge, and gave him a copy of the "Easter Catechisms," which the bishop of St. David's had published, and presented to Bishop Middleton. The Brahmin, according to his own expression, found it "most useful, a perfect guide, and a collection of those authorities for which he had been seeking."—"I have a peculiar pleasure," says the bishop of Calcutta, "in mentioning this circumstance, because it must be highly gratifying to your lordship to know, that at least in one single, but memorable instance, your labours have been useful. Indeed, I do not know of any elementary book so well suited to those who are dissatisfied with idolatry, of which we have here many thou-

* Letter of the chief secretary to the bishop of Calcutta, 1st November, 1815.

that he would read to him and expound a sermon, which the Brahmin had been told that the bishop had preached the day before.

Here he was present at a meeting of the district committee of the Society for Promoting Christian Knowledge. They were pursuing a good course, and confining themselves exclusively to European objects for the present, and gaining strength every day. There were already members of the society from Delhi to Cape Comorin; and the bishop was gratified by finding that the subject was taken up by military characters, who were anxious to supply their poor soldiers with Prayer Books, &c., by which the donors would be benefited as much as those who received the gifts.

He passed the morning of the 26th January at the college at Madras, in a very interesting manner, at an examination of the natives in Hindu law of descent and inheritance, carried on in Sanscrit recitation, or rather singing of verse in Persian, Tamul, and Telooquo. When he reflected upon the scene he had witnessed, it struck him that very much was to be done before we can subvert Hinduism.

From Madras, which he quitted on the 31st of January, the bishop proceeded on his visitation* by land; and his mode of travelling he represented as patriarchal. His party consisted of his whole establishment, attended by a military escort. After journeying fifteen or twenty miles, they pitched their tents before the sun was high. Their baggage was conveyed on camels, whilst the bishop and his family, according to the custom of the country, were conveyed in palanquins. On the following morning he reached the Seven Pagodas, and entered through a Palmyra tope, amidst the singing of birds, into that vast assemblage of mis-shapen masses of rock and ancient sculpture. These, and indeed every other object of interest which came in his way, he examined with the eye of an antiquary and philosopher. As the Sunday recurred, he constantly took part in the performance of divine service. The Syriac and Persian languages occupied part of his attention; and thus he relieved his mind from the labour of his journey. Passing near Alumbura and by Conjaameer, he arrived at Pondicherry on the 7th. Here he saw the Jesuits' college and Capuchins' church. In the library of the former, he found the books in bad condition, but some of them on very good subjects. The Christians of the Romish

Church sent him a deputation, who appeared respectable men, some of whom presented books to him.

He quitted Pondicherry on the 9th of February, and reached Cuddalore on the same day. There he visited Mr. Holzberg, the discharged missionary, who gave him an account of the low state of the mission, and to whom he afterwards sent a present of money, to be divided between the poor of his congregation and himself. Whilst he was sitting in his tent in the evening, he observed two or three persons who were beating a tom-tom and playing a pipe, and behind them two others leading a sheep, exactly as sacrifices are represented in ancient sculpture; and such it was. Some of the bishop's party watched the procession to a neighbouring temple, whence the animal was brought back after being slain.

On the 10th he moved from Pondicherry to Periahcoopum, and on the 12th reached the great pagodas at Chillumbarum. The latter part of the road was interesting, leading by the side of a river, with the gateways of the pagodas in the distance. These he visited in the evening, when the Brahmins were assembled to receive him, who were very ready to show every part of these edifices of eastern superstition. There were at least five hundred persons present, chiefly Brahmins, who pressed forward to observe him. They eyed him narrowly, and asked for money to repair their pagodas. To this, of course, he paid no attention.

He afterwards learnt that some Mussulmans at Madras had endeavoured to represent his journey as an introduction to compulsory measures for the conversion of the natives; but the Brahmins expressed no alarm. They were astonished, however, at finding that the English had a head of their religion, or any thing like a church establishment. Upon being asked what they thought of the bishop's entrance into the village, without a procession of musicians, &c., as is usual when the collectors enter, they replied, that "they supposed him to have renounced all worldly enjoyments." This was the best possible construction.

On the 14th of February he proceeded to the Danish territory, two miles from Tranquebar, where many persons were on the road to meet him. On entering the town, which stands within a fort, the guns were fired and the walls were crowded with spectators; the same curiosity was shown by the people in the streets.

The bishop and his attendants were met by Admiral Bille, the governor, at the door of the town-house, and were conducted into a room, where the principal persons of the place were assembled. On a subsequent day he visited the mission church and the library, which was in very

sands, and who are almost persuaded to become Christians," &c.

* The account here given of the bishop's travels is grounded on the authority of a MS. sent to the writer of these memoirs by Mrs. Middleton.

bad condition. He borrowed a small Syriac volume, which proved to be a compilation upon the sufferings and death of Christ, from the Scriptures, by Benjamin Sultan, formerly a preacher of the Gospel among the Syrians. The bishop was the means of saving, by his credit with the Society for Promoting Christian Knowledge, this mission from ruin.* By the failure of remittances from the parent country, it was on the eve of dissolution.

The bishop quitted Tranquebar on the 17th of February, and halted at Myaveram, where he received letters from the resident at Tanjore, inviting him to his house, and intimating that the rajah purposed to send his minister to meet his lordship on his approach to that country. Some of the Christians of the deputation of Tranquebar, who had followed him for the purpose of conveying the thanks of the Danish Christians for the benefit he had conferred upon them, waited at Myaveram, and attended service in his tent on the Sunday. The Duroga also, of the Romish Church, was of the congregation; and John, one of the Danish Christians, after giving a good account of the sermon delivered that day by the bishop, expressed his determination to proceed with him to Tanjore.

Passing through Tynga Rajah Ponam, he continued his journey to Combacoonum. Mr. Kohlhoff was there to meet him, having come from Tanjore on purpose; a man of the most primitive simplicity of appearance, who expressed himself cordially to the bishop, and assured him (alluding particularly to what had been done at Tranquebar) that his lordship's arrival in those parts was a blessing to all Christians.

On the following morning (the 21st), he accompanied Mr. Powney and Mr. Kohlhoff to see the village, and particularly a small English school, consisting principally of Hindus, under the care of Mr. Kohlhoff. On their way they stopped to

view the great tank, where once in twelve years, when Jupiter enters Leo, the Hindus from all parts of India come to bathe. Seven hundred thousand have been known to be assembled on the occasion. They believe that the Ganges secretly communicates with the tank. It is surrounded with buildings for resting-places; and the whole of the village of Combacoonum, which is of vast extent, consists of tanks, pagodas, and ancient buildings. He stopped also to see a palace of the rajah of Tanjore. The walls of the rooms were covered with mythological paintings, representing the marriage procession of Vishnu; and in the garden was a large bungalow, surrounded by a moat. When he reached the school, he found the little Christian congregation assembled, and also the children, who in a set speech addressed him, asking his protection. He heard several of them read the Psalms, and examined their writing. To each of the children he gave a double fanam, and made a present to the catechist and school-master.

Thence he proceeded to Tanjore, and on the 22d received the rajah's minister; and accompanied Mr. Kohlhoff to see the mission. They walked along the principal street of the Christian village, to the mission schools, the library, Schwartz's chapel, and the burying-ground, where he noticed Jacobi's grave.

The next day he went to visit the rajah. A great concourse were near and in the fort. The rajah descended from his throne, and received the bishop at the steps of the durbar. He opened the conversation by expressing his happiness at seeing the head of our religion in his country, recollecting the great benefits he had received from Schwartz, whom he regarded as a father, and at the same time declared his high respect for Mr. Kohlhoff and the other missionaries who had resided at Tanjore. This gave the bishop an opportunity of thanking his highness, in the name of the Society for Promoting Christian Knowledge, for the kindness and protection which he had shewn to the missionaries. The rajah assured him that the friendship of such men as the missionaries did him the highest honour; and he reverted to the character of Schwartz, reminding the bishop, that although the company had erected a monument to the memory of that excellent person at Madras, yet he had been the first to show him respect, by sending to England for the monument, which is now in the fort-church at Tanjore. His lordship replied, that the English were deeply sensible of Mr. Schwartz's merits; but that posterity, in recounting them, would not fail to mention, that they were such as to have called forth so extraordinary a mark of regard from a native prince.

* The bishop, in a letter dated at Negaarter, near Tranquebar, 17th February, 1816, represented to the Society for Promoting Christian Knowledge, that in the course of his visitation through that part of India in which only Christianity had made any progress among the natives, he had availed himself of the vote of credit granted to him by the society. Before his arrival at Tranquebar, accounts had reached him of the distresses of the Danish mission, and of the failure of its resources from Denmark. The mission had contracted debts, for the payment of which the creditors had become urgent, and which it could liquidate only by the sale of property indispensable towards carrying on its designs. More than one hundred children had been dismissed from school, for want of means to support the teachers. In this state of things, the bishop thought it right to grant to the Danish mission on the part of the society, the desired assistance.

The rajah afterwards assured an English officer, that since he sat on the throne he had not received greater satisfaction than from this visit: and that, although the bishop's residence at Tanjore would be short, he intended to keep up a correspondence with him. The conversation being ended, he showed the bishop and his attendants the interior of his palace, and his library, which contained many books and pictures. Among these were portraits of the missionaries, from which he selected a portrait of Schwartz and presented it to his lordship.

The library contained many good books, of which several were English, on the subject of anatomy. There were also some family-pictures by native artists, and an ivory skeleton, which takes to pieces, and which the rajah appeared thoroughly to understand. After examining the contents of the library, the rajah led the bishop to a statue of his highness, placed on a large slab, which had been there from time immemorial, and was used as the pedestal of the throne of the Gentoo dynasty, whom his Mahratta ancestors displaced.

On the 24th of February, the rajah returned the bishop's visit with unusual state. The procession was grand and impressive. Six or eight elephants, two of them of enormous size, especially the state elephant, outriders, cavalry, infantry, and a band of musicians, preceded the rajah and his son, who were mounted on English horses, superbly caparisoned, and attended by his minister and several nobles of the court; the whole concourse amounting to between two and three thousand.

Colonel Blackburn and the bishop received his highness as he dismounted; and, after the custom of the country, led him to the sofa, sitting down on his left hand. They conversed on various subjects. Speaking of English history, the rajah called it "the Generations of the Kings of England;" which is the oriental form of expression, and exactly the Hebrew *Tolidoth*. The Mahratta history he acknowledged to be very defective in dates; and that the people of Hindustan talked of "many thousands of years," &c. whilst our historians always gave the precise time.

In the evening, the bishop visited the church in the fort, and saw the monument erected by the rajah's order to the memory of Schwartz. A remarkable anecdote* of that excellent man was mentioned. When he was on his death-bed, and supposed to be dead, and his feet were cold, Gerick sung over him a stanza of a funeral hymn which he was fond of while in health; Schwartz appeared to

pay no attention to it, but went on with the second stanza clearly and articulately, and then was heard no more. Mr. Kohlhoff presented to the bishop the Hebrew Psalter which Schwartz always carried in his pocket when he travelled; a memorial which was justly estimated.

(To be continued.)

For the Christian Journal.

Gleanings.—No. II.

POPERY UNCHANGING.

POPERY is double-faced in a double sense. It has the two faces of hypocrisy; in one aspect, smooth, plausible, and winning; in another, wrinkled as the very "mother of abomination." It has also two aspects when viewed in reference to the character it may probably assume in these changeable times: view it in this country and in England, and it seems to conform to the times, and to be silently improving; view it in France, Spain, Italy, &c., and it is about as bad as the times will permit.

The newspapers have told us that there is some prospect of a greater emancipation (as it is called) of the Catholics in Britain. Not that they are there held in any species of bondage, for they have equal protection and equal liberty with the rest of the subjects; but that they aim at political elevation—at that very elevation which made them dangerous, till the accession of William III. put them effectually down, and the death of the Pretender crushed their chief if not their last hope. We, in this country, are but lookers-on upon these efforts for emancipation (i.e. *promotion*); yet we cannot but feel an interest in the issue. At least, I, for one, feel such an interest; and deeply should I regret to see popery gain an inch in any way, or in any country.

One of the late parliamentary speakers on this subject adverts very justly to the *unchangeable* nature of popery in its leading traits.—"Eighteen years ago, the advocates of the Catholics exclaimed, 'What are you afraid of? the power of the Pope is at an end; the Jesuits are no more.' But what is the case now? The chair of St. Peter is filled by a worthy successor of the Innocents and the Clements; the Jesuits

* This anecdote is mentioned in "Diary of a Tour through Southern India, &c., by a Field Officer of Cavalry," p. 39.

are restored at home and abroad, and the throne of France is filled by a prince who is disposed to refuse nothing in support of the popish cause.”—Another speaker on this subject (one of the bishops) too truly remarks, that “the re-establishment of the order of the Jesuits shewed not only the unchangeable principles of the popish system, but the increasing influence of those principles.”—There seems, in fact, to be an elastic power in the Romish system; when under strong pressure, it yields, and we are no longer appalled at its magnitude; remove the pressure, and it expands again to its full dimensions. It is “*enmity* against” the pure truth—not a mere *enemy*, which may be overcome or reconciled; but *enmity* itself in principle and in essence, which can be nothing but enmity while the system continues to be what it is. Trim to the times as it may, or be controlled by the times as it may, popery has ever taken advantage of the first returning opportunities to regain its power and revive its influence.

Popery has often pursued its objects with such untiring pertinacity as to leave the Protestant world no security for its having relinquished its obnoxious schemes, though they may have lain dormant and apparently forgotten for an age. It resembles that treacherous class of animals which, when they seem to sleep, do but lure the unwary within their power, and then at a moment the most unexpected and unprepared, “turn upon them and rend them.”

Bishop Sherlock, in one of his sermons on an important political occasion, recounts the surprising pertinacity with which the papists pursued for two centuries their designs upon protestant England. I quote the entire passage for the satisfaction of the readers of the Journal: it is from a sermon preached just after one of the defeated attempts of the Pretender.

“The Reformation had its first rise here in the days of Henry the Eighth; he went so far as to throw out the Pope, though at the same time he zealously maintained popery. The first breach happened upon the point of the King’s divorce; and though the court of Rome

treated it as a matter of law and conscience, and sent it about to their canonists and divines, yet were they in truth guided by mere politic views: the Queen was nearly related to the Emperor; and Germany was then in such a state, many of its princes having received the Reformation, that Caesar’s power was never more wanted, nor more courted by Rome. In this difficulty the Pope chose rather to hazard losing the King than the Emperor: and the King, impatient of the ill usage and artificial delays of Rome, took a shorter way to his divorce, and threw off all subjection to the Pope. Yet in his days he maintained himself and kingdoms in tolerable peace and quiet: the court of Rome had reason not to drive to the utmost extremity; popery still remained in its most essential parts; a fair inlet some time or other to a return of the papal power. It was doubtful also what issue the new Queen might have; and the next in appearance was tied not only to popery, but to the Pope also, upon the plenitude of whose power her own legitimacy depended. When the King had a son born, yet still there were the casualties of childhood to support their hopes, and a prospect of an infancy in the throne, which could not but afford opportunities of practising on the kingdom for their own advantage. In the young King’s time the Reformation was pushed with vigour; but alas, his days were few, and Rome had all his time the prospect of a popish successor, which did not only support her hopes, but in some measure abate her fury. When Queen Mary came to the throne, then was the time to see with what spirit popery is to be restored in these kingdoms: the flames of persecution were kindled in all parts; the bishops, the clergy, and the people fell promiscuously a sacrifice to the enraged deity of Rome: nay, so far did the fury of these barbarians extend, that the helpless infant, forced from the mother’s womb by the extremity of her torture, was thrown into the flames again, as guilty of the parent’s heresy, and under the sentence of the holy court, which had condemned the mother without excepting her womb. It would be endless to relate to you the

fiery trials of that time, when no age, no sex found mercy; but old and young, men and women were led in triumph to the stake, and were forced to seal the confession of their faith with their dearest blood; and yet at that time there was a woman in the throne, in herself not cruel, and by the tenderness of her sex inclined to compassion; she was also obliged to her country, which rescued her from a rebellion formed in the very beginning of her reign, and placed her on the throne of her ancestors in spite of opposition: but neither the tenderness of her sex, nor her natural compassion, nor the sense of gratitude, could prevail against a Popish confessor, who first misguided her conscience, and then by her conscience overruled all the sentiments of nature and humanity. If a woman could do all this; if one obliged by her country could be so unnatural in her returns to it, what have we to expect from one who, if ever he comes, will come with anger and resentment against his country—who must be set on the throne by the treasure and power of Rome, which must be repaid in the blood of heretics; that is, in the blood of the people of England? But to proceed—

“The main policy of this reign was to secure such a succession of princes as might for ever dash the hopes of the Reformation in England: and for this purpose the wisest step was taken that human policy could contrive: Spain was the only kingdom of Europe not tainted with heresy (as the Reformation is called); its king was young, and bigoted to the superstition of Rome, and therefore chosen out as a proper match for the Queen of England; and had that marriage produced heirs according to the hopes of our enemies, England, it is probable, had been at this time as deeply plunged in the darkness of popery as Spain itself; where superstition and idolatry appear in more ghastly forms than they do even at Rome, where the court of Inquisition sits in the fullest triumph, and scatters death and destruction throughout the realm. But the hope of issue failing, together with the Queen’s life, the glorious Princess Elizabeth ascended the throne, and the Reformation began once more

to breathe in England. In the beginning of her reign, hopes were conceived by the popish faction, that she might match with a prince of their communion, and their darling Philip was prevailed on to offer himself. But the Queen was too wise to match with a prince, where the legitimacy of the marriage must have proved the illegitimacy of her birth; since she could have had her sister’s husband only in virtue of that power by which her father had his brother’s wife. After Philip, several others were proposed; but these hopes failing, the Roman Catholics, who had hitherto been permitted to join with the established church, to keep the way open to an easier reconciliation, were by the power of the Pope entirely separated. In the Queen’s old age, when the thoughts of her marrying were laid aside, and the hopes of a popish successor in great measure defeated by the fate of the Queen of Scots, there was an attempt from the same quarter to set up a Spanish prince for successor, that they might obtain by birthright what they could not obtain by marriage; and a book full of learning was published by Parsons the Jesuit, to make out the Infanta’s title to these crowns; so well did they understand, that nothing less than the greatest power could be sufficient to introduce the worst religion. By all which steps, through these several reigns, it plainly appears, that the utmost desire of the court of Rome is to have a popish prince on this throne; they reckon their work done, if once they obtain this point: give them but a popish prince to their heart, they will soon instruct him what to do with vows and promises, and coronation oaths; and in such a case the people likewise would be instructed to know their own interest, when it was too late to help themselves.

“When James the First came to the crown, surrounded by an hopeful issue of Protestant princes, the cause of popery was at the last gasp: they saw their downfall if this family stood, in which there was a prospect of a long succession of Protestant heirs. A desperate case requires desperate remedies; here was no room for art and ma-

nagement, and therefore violence was now first used, and the horrid plot of the fifth of November was contrived, which, had it took effect, would have rid them not only of a Protestant King, but of their greatest fear, the Protestant heirs.

"By what methods they afterwards distressed the King, and laid the foundation of that ruin which broke out in his son's time, to the destruction of this church and nation, and one of the best princes it ever had, would be tedious to relate. Nor need I say much of the succeeding reigns, which so nearly resemble the former, that from the restoration to our present gracious King, the case seems to be much the same as it was from the Reformation to James the First. King Charles the Second had no issue; and if he was not himself a papist, his successor was, in whose time this church and nation were brought to the brink of ruin: and though he had been saved from a bill of exclusion by the interests and loyalty of the church, yet no sooner was he on the throne, but he imprisoned her bishops, dispensed with her laws, and broke down all the fences that were raised for her security; in which confusion she had utterly perished, had not the providence of God rescued her by the means of a Protestant prince, happily allied to the crown of England by marriage and by birth. In his and his successor's time the eyes of the popish faction were upon the Pretender to the crown, and all their hopes centered in him. As long as there was any prospect of defeating the Protestant succession, they kept themselves within bounds, and were contented to work by policy, and not by force: but no sooner did they see a King of the reformed communion, with a numerous issue, mounted on the throne, but they threw off the mask; as they did in the like case of James the First, attempted directly his destruction and ruin."

This last allusion is to the rebellion in 1715. In the year 1745 another rebellion broke out in the same cause.

Since England has ceased to fear the papists in the condition to which they have been reduced, they have made

continual efforts to gain for themselves more political importance. Promotion, under the plausible name of emancipation, is the object to which all their endeavours are now bent. This evidently is the continuance, in another form, of the very same struggle for power which began under Henry VIII., and has been maintained ever since, as Bishop Sherlock has well illustrated in the above extract. The modern efforts in behalf of Rome should be viewed in connexion with the old schemes in that cause, if we would form a right judgment concerning them. Rome is often called "the eternal city;" we may as justly call their system "the eternal system;" for the labours devoted to its cause, though they vary in kind with the varying habits and opinions of different ages, never cease; and they have but one perpetual object—the subjection of the whole Christian world to popery and the Pope.

I cannot but view in this light the proceedings of the Romish clergy in Ireland in the present day. By the report of some late proceedings in the British parliament (see *Quarterly Theological Review*) it appears that very liberal efforts are making to educate the poor of that country. One rule is to have the Bible read in the schools, by both Protestant and Romish children; the papal English version being allowed the latter. In regard to attendance on worship there is no constraint; the children of Romanists attend their own services. But all this will not suit their priests: the Bible even in their own version, and interpreted by their own preaching and instructions, will prove dangerous to their influence in a country where freedom of opinion is allowed; they therefore oppose this system of education, and ask a separate fund from government, that the children may be placed in such light or in such darkness as to them shall seem best. Whether light or darkness ensue, one thing must be guarded—their allegiance to Rome.—May we not ask, Why not allow the Irish peasantry to be educated, and become such Catholics as those in this country? The only answer is, that Ireland is the last hold of Rome on the British empire—its peasantry must be

kept in such a state as to yield unquestioning obedience—thus only can the church of Rome weaken the church of England, and be ready to do something more effectual if ever an opportunity should occur.—This, if I mistake not, is the present link in the encroaching system of the popes in that part of the world: the former links in that system I have shown from Bishop Sherlock.

Should the papists succeed in obtaining power, all past experience authorises the prediction that they will abuse it, and, at a favourable period, make an attempt on protestantism. Should they be kept under, they will never rest contented with protection, liberty, toleration: the same body that asks *emancipation* in Britain, strives to impose the *inquisition* in Spain. Such has been their course hitherto; and such it will continue to be as long as popery is popery.

GLEANER.

For the Christian Journal.

To the Editors of the "Pocket Almanack and Ecclesiastical Register."

Gentlemen,

In a late English Ecclesiastical Almanack somewhat on the plan of yours, I observe added to the catalogue of English and Irish archbishops and bishops, (with their respective archdeacons, deans, &c. &c.) besides a list containing the names of the Scotch bishops, another containing those of the American bishops. This is very friendly, and is a means of presenting our church to the notice of the English clergy and laity every year. Might not your Almanack return the compliment, by presenting to its readers, after the bishops of the American Episcopal Church, those of England, Ireland, and Scotland? This catalogue would include all the spiritual Fathers of our one communion.—The Moravian, Danish, and Swedish churches have not quite so strong an affinity with ours; yet it would be desirable, though indeed scarcely practicable, to have authentic lists of their bishops also. The whole together would present the names of all the bishops in all Protestant Episcopal churches. Yours, &c.

FILIUS ECCLESIE.

French Missionaries' curious Roman Catholic Prayers.

[From the Courier Francais.]

WE imagined that the discussions of our trial, and the sentence which followed, would put an end to the distribution of little books with which the country is inundated, and which are only calculated to bring religion into contempt. This, however, is not the case: these little books are multiplied more than ever: this speculation on credulity has taken a new flight. The missionaries have circulated in the department of the Marne, a book which is sold in all the communes, in which we find such prayers as the following:—

"Prayer to stop the tooth ache.

"Saint Apoline seated on the marble stone, our Lord passing there, said to him: Apoline, what dost thou there? I am here for my chief, for my blood, and for my tooth ache.—Apoline, return: if it is a drop of blood it will fall, if it is a worm it will die.—Five Pater and five Ave Maria, in honour and to the intention of the five wounds of our Saviour Jesus Christ. The sign of the cross on the cheek with the finger, against the pain which is felt, and in a very short time you will be cured."

"Prayer to stop the bleeding of any sort of cut, and all sorts of wounds.

"God was born on Christmas night, at midnight; God died, God rose again; God commanded that the blood should stop, that the wound should close, that the pain should pass, and that it should neither suppurate nor swell, nor show proud flesh, as the five wounds of our Saviour did.—*Natus est Christus, mortuus est, et resurrexit Christus*. Repeat these Latin words thrice, and each time blow in the form of a cross on the wound, naming the name of the person, saying—God has cured thee, so be it. The ninth day shall be a fast, on account of the five wounds of our Saviour Jesus Christ."

"Prayer for rheumatism and other pains.

"The blessed Saint Anne, who bore the Virgin Mary; the Virgin Mary, who bore Jesus Christ; God cure thee and

bless thee, poor creature N. from dislocation, wound, fracture, impediments, and all sorts of infirmities, for the honour of God and the Virgin Mary, as Saint Come and Saint Damien cured the five wounds of our Lord.

"Say three *Pater* and three *Ave* for nine days, every morning fasting, in honour of the anguish which our Saviour suffered on Calvary."

There are similar prayers for the *itch*, for *cutting fevers*, for *dispersing bad spirits*, for *preserving from the clouds*, for sore eyes: there are others in which medicines or pharmaceutical receipts are mixed with invocations, as the following:—

"Prayer for curing quickly from the colick."

"Put the thumb of the right hand on the pain, and say—Mary who art Mary, or Colick passion, which are between my liver and my heart, my spleen and my lungs, stop in the name of the Father, the Son, and the Holy Ghost; and say three *Pater* and three *Ave*, and name the name of the person, saying, God has cured thee. Amen."

"Prayer for curing all sorts of burns."

"Three different times you will blow on them in the form of the cross, and say—Fire of God, lose thy heat as Judas lost his colour when he betrayed our Saviour in the Garden of Olives; and name the name of the person, saying, God has cured thee by his power, without forgetting the nine days' fast on account of the five wounds of our Saviour Jesus Christ. So be it."

A number of other prayers of the same description are given.—There are also prayers for animals: the following is a specimen:—

"Prayers for curing horses of the gripes."

"Black or grey horse, for the colour of the hair of the beast must be distinguished, belonging to N., if thou hast the glanders, of whatever colour they are, or in thirty-six sorts of ailments, whatever they may be, God cure thee, and the blessed St. Eloi. In the name of the Father and the Holy Ghost, so be it.—And you will say five *Pater* and

five *Ave Maria*, to thank God for his grace."

It is well to observe, that this collection bears at the end the following note: *Permitted to be printed and to be sold at Epernay. By the Sous-prefet, VALLEY.*

For the Christian Journal.

Paraphrases for Public Worship.

WE extract from the Churchman's Magazine the following notice of the metrical Paraphrases which were printed in this city last fall. They "are derived from various sources," and many of them "altered from the originals, the alterations being deemed improvements." They are in "a variety of metres," all the metres however having "tunes adapted to them in the ordinary books of psalmody."

"Paraphrases of select Portions of Holy Scripture." A neat pamphlet of 16 pages, with this title, appeared some months since. It contains a few brief and just observations on the introduction of paraphrases into the metrical department of the Prayer Book, and more than seventy paraphrases of different parts of Scripture. In general, we think the selection judicious and the poetry good; and we confess that we have a decided preference for them, instead of hymns of merely human composition. We owe the author [compiler] an expression of gratitude for the pleasure which he has afforded us, and hope the work will attract much attention from the committee of the General Convention of the Protestant Episcopal Church on the subject of the Psalms and Hymns, and be deemed worthy the consideration of the convention itself. The author [compiler] proposes that in the metrical department of the Prayer Book there shall be Psalms, Paraphrases, and Hymns. He remarks—Any paraphrase of Scripture, however loose, if it be allowed by the church, is of at least equal authority with an uninspired hymn; and if it be close, a version or nearly such, its authority is far superior. Paraphrases, on the average, therefore, rank above human hymns, and are inferior only to absolute versions of the Psalms.—

'Many of these paraphrases are of an elevated cast, and proper for acts of praise, or else for that deep and solemn musing which is the praise of affliction. But in a large proportion of them there is rather kept in view the apostolical direction—*teaching and admonishing in psalms, and hymns, and spiritual songs*. If character is so much formed by metrical pieces in common use, as was believed by a great author, it is evident that *teaching* sound doctrine, and practical *admonishing*, are among the most proper and most useful objects of these forms of devotion.' "

Several of these paraphrases have already been printed in this Journal—in a Review of the proposed Hymns—and on other occasions. Of those which have not been presented to our readers, we annex a few specimens; and shall perhaps add some others in a future number.

PARAPHRASE X.

Job ix. 30—33.

L. M.

- 1 Though I should seek to wash me clean
In water of the driven snow,
My soul would yet its spot retain,
And sink in conscious guilt and woe:
- 2 The Spirit, in his pow'r divine,
Would cast my vaunting soul to earth,
Expose the foulness of its sin,
And show the vileness of its worth.
- 3 Ah, not like erring man is God;
That men to answer him should dare;
Condemn'd, and into silence aw'd,
They helpless stand before his bar.
- 4 There, must a Mediator plead,
Who, God and man, may both embrace;
With God, for man to intercede,
And offer man God's purchas'd grace.
- 5 And lo! the Son of God is slain
To be this Mediator crown'd:
In Him, my soul, be cleans'd from stain,
In Him thy righteousness be found!

PARAPHRASE XI.

Job xiv. 11—14.

S. M.

- 1 The mighty flood that rolls
Its torrents to the main,
Can ne'er recal its waters lost
From that abyss again:
- 2 So days, and years, and time,
Descending down to night,
Can thenceforth never more return
Back to the sphere of light:
- 3 And man, when in the grave,
Can never quit its gloom,
Until th' eternal morn shall wake
The slumber of the tomb.
- 4 O, may I find in death
A hiding-place with God,
Secure from woe and sin; till call'd
To share his bless'd abode!

- 5 Cheer'd by this hope, I wait,
Through toil, and care, and grief,
Till my appointed course is run,
And death shall bring relief.

PARAPHRASE XIII.

Psalm civ. 1, 2, 24, 29, 30, 31, 33.

- 1 Arise, my soul! on wings seraphic rise,
And praise th' Almighty Sov'reign of the skies:
In him alone essential glory shines,
Which not the heav'n of heav'ns nor space confines.
- 2 Hail, sov'reign Goodness! all productive mind!
On all thy works thyself inscrib'd we find:
How various all, how variously endow'd,
How great their number, and each part how good!
- 3 If thou one moment should'st thy presence hide,
Thy glory clouded, or thy smiles denied,
Earth, sea, and air the boundless ravage mourn,
Their hosts, their breath recall'd, to dust return.
- 4 But, when again thy glory is display'd,
Reviv'd creation lifts her cheerful head;
United thanks recover'd nature pays,
And heav'n and earth resound their Maker's praise.
- 5 When time shall in eternity be lost,
And hoary nature languish into dust,
For ever bright thy glory shall remain,
Vast as thy being, endless as thy reign.
- 6 Lord! while I live, while this immortal flame
Glow in my breast and animates my frame,
To thee my soul its fervent thanks shall pay,
And with the blest resume its endless lay.

PARAPHRASE XVI.

Psalm cxli. 2.

- 1 Softly now the light of day
Fades upon my sight away;
Free from care, from labour free,
Lord, I would commune with thee!
- 2 Thou, whose all-pervading eye
Nought escapes, without, within,
Pardon each infirmity,
Open fault, and secret sin.
- 3 Soon, for me, the light of day
Shall for ever pass away;
Then, from sin and sorrow free,
Take me, Lord, to dwell with thee!
- 4 Thou who, sinless, yet hast known
All of man's infirmity;
Then, from thy eternal throne,
Jesus, look with pitying eye.

PARAPHRASE XVII.

Psalm cxlviii.

Praise from living creatures.

- 1 Begin, my soul, th' exalted lay,
Let each enraptur'd thought obey,
And praise th' Almighty's name:
Let heav'n and earth, and seas and skies,
In one melodious concert rise,
To swell th' inspiring theme.
- 2 Ye angels, catch the thrilling sound,
While all th' adoring thrones around
His boundless mercy sing;
Let ev'ry list'ning saint above
Wake all the tuneful soul of love,
And touch the sweetest string.

- 3 What'er this living world contains,
That wings the air, or treads the plains,
United praise bestow :
Ye tenants of the ocean wide,
Proclaim him through the mighty tide,
And in the deeps below.
- 4 Let man, by nobler passions sway'd,
The feeling heart, the judging head,
In heav'nly praise employ ;
Spread HIS tremendous Name around,
While earth and heav'n return the sound,
The gen'ral burst of joy.

PARAPHRASE XXVI.

Isaiah xl. 6—8.

L. M.

- 1 The morning flow'rs display their sweets,
And gay their silken leaves unfold ;
As careless of the noon-day heats,
And fearless of the evening cold :
- 2 Nipp'd by the wind's unkindly blast,
Parch'd by the sun's more fervent ray,
The momentary glories waste,
The short-liv'd beauties die away.
- 3 So blooms the human face divine,
When youth its pride of beauty shows ;
Fairer than spring the colours shine,
And sweeter than the op'ning rose :
- 4 But, worn by slowly rolling years,
Or broke by sickness in a day,
The fading glory disappears,
The short-liv'd beauties die away.
- 5 Yet these, new rising from the tomb,
With lustre brighter far shall shine ;
Revive with ever-during bloom,
Safe from diseases and decline.
- 6 Let sickness blast, and death devour,
If heav'n shall recompense our pains :
Perish the grass, and fade the flow'r,
If firm the word of God remains.

PARAPHRASE XXXI.

Isaiah lvii. 15.

C. M.

- 1 Thus speaks the High and Lofty One—
My throne is fix'd on high ;
There, through eternity I hear
The praises of the sky :
- 2 Yet, looking down, I visit oft
The humble hallow'd cell ;
And with the penitent who mourn
'Tis my delight to dwell.
- 3 My presence heals the wounded heart,
The sad in spirit cheers ;
My presence, from the bed of dust,
The contrite sinner rears.
- 4 I dwell with all my humble saints
While they on earth remain ;
And they, exalted, dwell with me,
With me for ever reign.

For the Christian Journal.

Claremont Theological Scholarship
Society.

WE are happy in having an opportunity of laying before our readers the following constitution of The Claremont Theological Scholarship Society, organized on the 2d of Jan. last. The original copy is accompanied by an ad-

dress, delivered on the occasion by the Rev. Wm. Barlow, rector of Claremont parish, South-Carolina, setting forth the claims of the General Theological Seminary upon the patronage of Episcopalians, and proposing a plan for the effectual procuring of that patronage. The author shows, at some length, the inconveniences attending the present plan of collecting by means of agents, and proves the superior eligibility of the system of voluntary associations, vindicating the peculiar object of that which was then about to be formed. We regret that our limits do not allow an analysis of the whole address : we cannot, however, refrain from giving the following extract respecting the claims of the General Seminary upon Episcopalians. Perhaps the ingenious author has overrated the total amount necessary for the endowment of the seminary, and, if any where, this is the case in his estimate of the requisite number of scholarships : still the seminary needs patronage, and liberal patronage, and the reasons given by Mr. Barlow why this patronage should be afforded, must bring conviction to every reflecting mind.

"If we reflect on the numbers and resources of other churches around us, the respectability of their institutions, the advantages which are afforded to their clergy, and the rapid success with which they are taking possession of the unoccupied places of our country ; if we consider the paucity of our own clergy, and the inadequate means as yet existing, for supplying the requisite number, and bestowing upon them suitable advantages ; the number of our destitute congregations, and the extensive fields which, through the want of spiritual labourers, we are unable to occupy—it must occur to every reflecting mind, that thus situated, we ought not to wait with cold and heartless apathy for the tedious lapse of years, and the languid operation of ordinary causes, to create for our church the means of her future extension. On the contrary, the necessitous condition of our country, the comparative weakness of our church, and the eventful competition in which she is engaged, require that her children should provide for

her at once, by vigorous and extraordinary exertions, those advantages which other churches already enjoy, and from which they derive a growing and irresistible influence over the public mind. The Theological Seminary, upon which so much is depending, will no doubt continue to exist, and may slowly increase, without any unusual or general effort for its endowment; but to make it adequate to our present necessities, to render it a means of success commensurate with existing opportunities, would require nothing less than the immediate and united efforts of the whole church.

"It should be *liberally* endowed. As its professors should be men of distinguished talents and attainments, and as five of them at least should receive from its income an adequate compensation, this alone would require a permanent fund of at least \$200,000. Provision should also be made for the assistance of such candidates for orders as are unable to sustain the expense of their theological education; and to found only *eighty* such *scholarships*, would require at least \$200,000 more. Suitable buildings, and a sufficiently extensive library, could not be furnished at a less expense than \$100,000. An aggregate would thus appear to be requisite of \$500,000. Here is no provision made for *fellowships*; it is, however, exceedingly desirable that such should be founded. These are funds set apart for the support of such distinguished scholars as may be disposed, and eminently qualified, to devote themselves to the cultivation of the higher departments of sacred literature, and to the promotion of the cause of religion as *writers*. By such provisions were raised up many of those illustrious divines of the old world, who were in an eminent degree the glory of their respective generations, and who, by their immortal labours, will be the benefactors of generations yet to come. But in this country, more than in any other, it is desirable to offer this encouragement to the learned, where they receive no patronage from the rich, nor pensions from government; where parochial duties leave the clergyman so little leisure for literary pursuits, and where

the press finds its largest profits in catering for a morbid intellectual appetite, which craves of literature little more than the respectable exterior, and of books only amusement.

"The church has received benefits from the institution, notwithstanding its want of funds.* But for these benefits we are indebted in no small degree to the disinterested piety and zeal of its professors. It is unworthy of the church to depend on their gratuitous services. They should be rewarded, or they may be withheld: the reputation of the institution will then soon correspond to the meanness of its provisions. Young men of talents who have the means, will turn their attention elsewhere; the want of funds to aid the indigent, will leave the institution without scholars; and the hopes of the church will be deferred, and her name dishonoured by its failure. While, then, a few generous individuals are supporting its honour and the interests of the church by their personal sacrifices, it becomes a sacred duty of Episcopalians to contribute of their abundance to raise it above dependance, and by an adequate endowment to provide for the present exigencies of the church, as well as for her future advancement and prosperity.

"Every Episcopalian is deeply interested in the success of this institution. Were its claims fully understood, they would come home to every bosom with resistless importunity. There is no object of our charitable munificence at this time demanding our aid, nor can there be one, at once so necessitous, so important, and from which such large and immediate returns may be expected, as from this. We believe, therefore, and are sure, that were measures adopted to call forth a general expression of the sentiments of churchmen, and to make their contributions convenient to themselves, it would be found that there is no want of sufficient liberality, and sufficient resources, to insure it a speedy and adequate endowment."

* One-tenth of the whole number of clergymen in the Protestant Episcopal Church have received a part, or the whole of their theological education in this institution.—*Ed. Chr. Journ.*

CONSTITUTION.

The object of this association is to promote the cause of religion, by contributing to the more liberal endowment of the General Theological Seminary of the Protestant Episcopal Church, established in the city of New-York; and particularly by founding a scholarship in that institution.

Article 1. The name of this society shall be "*The Claremont Theological Scholarship Society.*"

Art. 2. The officers of this society shall be a president, three vice-presidents, nine managers, a secretary, and a treasurer.

Art. 3. All officers of the society shall be elected by ballot, at each annual meeting. They shall remain in office until others are appointed in their places. They shall be members of the board of managers *ex officio*; five of whom shall form a quorum for the transaction of business.

Art. 4. The payment of one dollar shall constitute a member. The payment of fifty dollars shall constitute a member for life.

Art. 5. The moneys collected shall be annually transmitted to the treasurer of the General Theological Seminary of the Protestant Episcopal Church, subject to this condition, that when the sums so transmitted shall amount to *two thousand five hundred dollars*, there shall be founded a SCHOLARSHIP, to be denominated as this society shall direct.

Art. 6. It shall be competent for the trustees of the General Theological Seminary to apply the proceeds of this scholarship to the general purposes of the institution, whenever there shall be no claimant for that benefit entitled thereunto according to the usages of that body.

Art. 7. The annual meetings of the society shall be held on the first day of January in each year, unless the same shall fall on Sunday, when the meeting shall be held on the following day. And no alteration of this constitution shall be made but by the consent of two-thirds of the members present at an annual meeting, and after notice thereof shall have been given at the preceding annual meeting.

For the Christian Journal.

Abstract of the Proceedings of the Fortieth Convention of the Diocese of New-York, held in Trinity Church, in the city of New-York, on Tuesday, October 18th, and Wednesday, October 19th, A. D. 1825.*

THE convention was composed of the Right Rev. Bishop Hobart, fifty-three presbyters, thirteen deacons, and ninety-six lay delegates, representing fifty-three parishes.

The Right Rev. Bishop Croes, of New-Jersey, who presided during part of the proceedings, when the bishop of the diocese was absent; the Right Rev. Bishop Brownell, of Connecticut; and twenty presbyters, and three deacons, of different dioceses, were admitted to its sittings.

The convention was opened with morning prayer, read by the Rev. Seth Hart, rector of St. George's church, Hempstead, Queen's county; and a sermon, preached by the Rev. Thomas Lyell, D. D., rector of Christ church, New-York. The holy communion was then administered by the bishop, assisted by other clergymen present.

The Rev. Benjamin T. Onderdonk was chosen secretary.

The Right Rev. Bishop Hobart delivered the address printed in our last volume, pp. 347, 348, 349.

The address having been referred to a committee, certain resolutions, reported by the said committee, and printed in page 349 of our last volume, were adopted by the convention.

Certificates having been produced of the incorporation of Christ church, Greeneville, Greene county; St. Stephen's church, New-Hartford, Oneida

* The following correction is published in the journal of this convention:—"The numbering of the conventions on the title-pages of the journals did not commence until the year 1820. From an inadvertent neglect of noticing one of the earlier conventions, that for 1820 was erroneously numbered the thirty-fourth, instead of the *thirty-fifth*. The mistake has escaped notice until the present year, and has of course led to the erroneous numbering of the intermediate conventions. It is corrected on the title-page of this journal. Those who have journals for the last five years are requested to correct them accordingly, by numbering each convention one number higher than that which is printed. The like correction should be made to the title of the canon passed at the convention of 1824."

county; St. Ann's church, New-York; and St. Peter's church, Bainbridge, Chenango county; the said churches were severally received into union with the convention.

The report of the trustees of the Episcopal Fund* states the present amount of that fund to be \$31,455 72. The increase during the past year was \$2,881 68.

The committee on the appropriation of the Diocesan Fund, reported in favour of paying to the clergy entitled to the benefit of that fund, eight cents for every mile over twenty, of the distance from their respective parishes; and of the appropriation of the remainder to the printing of the journal of the present convention; the liquidating of the debt of the convention; and such other purposes as the convention may direct.

The report of the committee on the Diocesan Fund was accepted.

Mr. Gerrit H. Van Wagenen tendered the resignation of his place as a trustee of the Episcopal Fund; his removal from the city rendering it inconvenient for him to attend to its duties.

On motion, resolved, that the resignation of Mr. Van Wagenen be accepted, and that the thanks of the convention be returned to him for his long and faithful services as a trustee of the Episcopal Fund.

Mr. Thomas Swords was appointed to supply the vacancy occasioned by Mr. Van Wagenen's resignation.

The parochial and missionary reports furnish the following aggregate:

Baptisms (adults 115, children 748, not specified 488) 1351—Marriages 536—Funerals 1132—Sunday scholars 1113—Communicants 5196.

The following collections were also reported:—

For the Episcopal Fund, \$764 19

For the Missionary Fund, 1634 13

For the Diocesan Fund, 585 50

* The object of the Episcopal Fund is to raise a capital, the interest of which will be adequate to the support of the bishop of the diocese, so as to render him independent of parochial support, and enable him to devote himself to the unencumbered discharge of his episcopal duties. The fund is to remain increasing by its own interest, and by the annual collections, until it is sufficient for the purpose contemplated.

Report of the Committee.

The Committee of the Protestant Episcopal Church for Propagating the Gospel in the State of New-York, respectfully report:—

That the number of missionary stations on their books for the last year has been twenty-seven; as follows:—

1. Oxford, Chenango county, and parts adjacent, filled by the Rev. Leverett Bush.

2. Rensselaerville, Albany county, and Greeneville, Greene county, the Rev. Samuel Fuller.

3. Paris and Trenton, Oneida county, and parts adjacent, the Rev. Algernon S. Hollister.

4. Richmond, Ontario county, and parts adjacent, the Rev. George H. Norton.

5. Unadilla, Otsego county, and parts adjacent, the Rev. Marcus A. Perry.

6. Turin, Lewis county, and parts adjacent, the Rev. Joshua M. Rogers.

7. Setauket and Islip, Suffolk county, the Rev. Charles Seabury.

8. Windham, Greene county, and parts adjacent, the Rev. James Thompson.

9. Exeter, Otsego county, and parts adjacent, the Rev. Daniel Nash.

10. Cooperstown and Cherry Valley, Otsego county, the Rev. Frederick T. Tifany.

11. Fairfield and Little Falls, Herkimer county, the Rev. Phineas L. Whipple.

12. Fredonia and Dunkirk, Chataouque county, the Rev. David Brown.

13. Manlius, Onondaga county, and parts adjacent, the Rev. William J. Bulkley.

14. Oneida Castle, Madison county, Mr. Solomon Davis, catechist and lay reader among the Oneida Indians.

15. Buffalo, Erie county, and parts adjacent, the Rev. Deodatus Babcock.

16. Waddington, St. Lawrence county, and parts adjacent, the Rev. Addison Searle; subsequently by the Rev. Seth W. Beardsley.

17. Granville and Hampton, Washington county, the Rev. Palmer Dyer, and the Rev. Moses Burt.

18. Onondaga and Syracuse, Onondaga county, the Rev. Thomas K. Peck.

19. Geneseo and Avon, Livingston county, the Rev. Richard Salmon.

20. Colesville and Windsor, Broome county, the Rev. Amos Pardee.

21. Ithaca, Tompkins county, and parts adjacent.

22. Sackett's Harbour, Jefferson county.

23. Binghamton, Broome county, and parts adjacent.

24. Oswego, Oswego county, and parts adjacent.

25. Plattsburgh, Clinton county, and parts adjacent.

26. Skeneatales, Onondaga county, and parts adjacent.

27. Moravia, Cayuga county, and parts adjacent.

Of the stations as last year reported, two have been discontinued, as no longer standing in need of missionary aid, and nine new ones have been added. While this increasing demand for the services of the church in our new settlements, is a gratifying proof of its extending influence, the committee regret to state, that the inadequacy of their means has prevented them from extending to all their benefit of missionary labours. The painful necessity under which this has placed them, of withholding from deserving, but destitute congregations, the small aid of a missionary salary, has forced strongly upon their minds the necessity of increased zeal, both individual and parochial, in support of a fund on which the extension of our church so materially depends. After a careful examination of the authority under which they act, the committee find that their powers are limited to the distribution of funds, and do not extend to any arrangements for the collection or the increase of them. On these points, therefore, they look to the wisdom of the convention to adopt such measures as they shall see best fitted to render the means committed to their charge more commensurate with the necessities of the church. The amount of funds received by them during the past year is \$2557 50, as will more particularly appear by reference to the accompanying report of their treasurer. This includes a balance in hand of \$279 36, at the date of their last report, and leaves a new

balance of \$512 73, to meet outstanding engagements yet unsettled, amounting to about \$1200.

Of these funds nearly one-half, viz. \$1250, is due to the liberality and zeal of the New-York Protestant Episcopal Missionary Society; \$375 is the amount of a donation from the Society for the Promotion of Religion and Learning; the remainder is the result of parochial collections, which, the committee regret to state, have fallen short very considerably of those of last year. For a detailed report of the state of the various missions, the committee beg leave to refer to the accompanying extracts* from the communications addressed to their board.

All which is respectfully submitted.

The following gentlemen were appointed delegates to the General Convention:—The Rev. David Butler, the Rev. Thomas Lyell, D. D., the Rev. Benjamin T. Onderdonk, the Rev. Orin Clark, Richard Harison, Esq., the Hon. James Emmott, the Hon. William A. Duer, the Hon. Nathan Williams.

The following gentlemen were appointed the standing committee:—The Rev. William Harris, D. D., the Rev. William Berrian, the Rev. Henry U. Onderdonk, M. D., the Rev. William Creighton, Richard Harison, Esq., Nicholas Fish, Esq., Henry Rogers, Esq., Jacob Lorillard.

The following gentlemen were appointed the committee of the Protestant Episcopal Church for Propagating the Gospel in the State of New-York, of which the bishop is chairman *ex officio*:—The Rev. Thomas Lyell, D. D., the Rev. Henry J. Feltus, D. D., the Rev. John M'Vickar, D. D., Dr. John Onderdonk, Thomas L. Ogden, Esq., Hubert Van Wagenen.

The following preamble and resolutions were unanimously passed:—

Whereas the right reverend the bishop of this diocese, at his departure on his recent visit to Europe, requested

* The extracts here referred to form the missionary reports, which, though of an important character, and highly interesting to churchmen, are too long to be transferred entire to the pages of the Christian Journal. In a future number, however, we shall give some extracts from them.

the right reverend the bishop of the diocese of New-Jersey; and if requisite, any other of his brethren in the Episcopate, on the request of the standing committee, to perform for this diocese such episcopal acts as might be required during his absence; and whereas the right reverend the bishop of New-Jersey, and others of the bishops, have, with great readiness and kindness, performed the episcopal duties requested of them respectively, and are entitled to the grateful acknowledgments of this diocese; therefore,

Resolved, that the thanks of this convention be, and they hereby are, respectfully tendered to the right reverend the bishop of New-Jersey, and to the other bishops who have performed episcopal duties for this diocese, during the absence of its bishop, for their performance of the said duties; and also the assurance of this convention of the satisfaction they feel in having seen how happily the general union of the church in the United States has supplied the wants of a particular diocese, when temporarily deprived of its diocesan.

Resolved, that the secretary transmit certified copies of the above preamble and resolution to the right reverend the bishop of New-Jersey, and to the other bishops who have acted for this diocese during the absence of its bishop.

Resolved, that the thanks of this convention be presented to the Right Reverend Bishop Croes for his services in the chair, while the bishop of the diocese was absent, during the present session.

Canon passed in the Fortieth Convention of the Diocese of New-York, A. D. 1825—Relative to the Admission of Churches into Union with the Convention.

Whereas the due, regular, and discreet admission of churches into union with the convention is of importance to the peace and welfare of the church in general; it is hereby ordained, that from and after the final adjournment of the present convention, it shall be, and is hereby made, requisite for every body corporate applying for admission into such union, to produce to the conven-

tion a certificate of the bishop, or in his absence, or if the episcopacy is vacant, of the standing committee, that he or they have approved of the said incorporation.

Done in convention of the diocese of New-York, in Trinity church, in the city of New-York, October 19, 1825.

JOHN HENRY HOBART, D. D.
Bishop of the Diocese of New-York,
President.

Attested,
Benjamin T. Onderdonk, Secretary.

From the list of clergy of the diocese of New-York, appended to the journal of the above convention, it appears that they are 110 in number, viz. the bishop, 89 presbyters, and 20 deacons.

The number of congregations in the diocese is 142.

The next annual convention of the diocese of New-York will be held in Trinity church, in the city of New-York, on Tuesday, October 17, 1826, at half past ten o'clock, A. M.

The following communication from the standing committee of the diocese, is attached to the journal of the above convention:—

The standing committee of the diocese of New-York have directed their secretary to transmit to each of the clergy the proper forms of *testimonials* to be furnished to the committee in behalf of persons applying to the bishop to be admitted as candidates, or to be ordained deacons or priests.

The standing committee will, in all ordinary cases, expect these forms to be strictly complied with. When peculiar circumstances exist, a reference to the canons will show the course to be pursued.

HENRY U. ONDERDONK,
Secretary of the Standing Committee
of the diocese of New-York.

FORM OF TESTIMONIAL FOR ADMISSION
AS CANDIDATE.

*"To the Standing Committee of the
Diocese of New-York:*

*"We believe that A. B. hath lived
piously, soberly, and honestly; that*

he is attached to the doctrines, discipline, and worship of the Protestant Episcopal Church; and further, in our opinion, he possesses such qualifications as will render him apt and meet to exercise the ministry to the glory of God and the edifying of the church."

(Date.)

[To be signed, if possible, by the minister and vestry of the parish where the applicant resides; or else, by at least one minister and three respectable laymen of the Protestant Episcopal Church.]

Accompanying this there must be a diploma; or else a certificate from the instructors of some approved literary institution—or a certificate from two presbyters appointed by the bishop—of the applicant's possessing "such academical learning as will enable him to enter advantageously on a course of theology." Evidence of admission into the General Theological Seminary will be equivalent to a diploma or the above certificates.

FORMS OF TESTIMONIALS FOR ADMISSION TO DEACONS' ORDERS.

"To the Standing Committee of the Diocese of New-York:

"We do hereby testify to the piety, good morals, and orderly conduct, for three years last past, of A. B., and that he hath not, as far as we know and believe, written, taught, or held any thing contrary to the doctrine or discipline of the Protestant Episcopal Church."

(Date.)

[To be signed by the minister (if there be one), and a majority of the vestry of the parish where the applicant resides.]

"To the Standing Committee of the Diocese of New-York:

"From my personal knowledge, I do hereby testify to the piety, good morals, and orderly conduct, for at least one year last past, of A. B., and that he hath not written, taught, or held any thing contrary to the doctrine or discipline of the Protestant Episcopal Church."

(Date.)

[To be signed by at least one respectable clergyman of the Protestant Episcopal Church in the United States.]

FORMS OF TESTIMONIALS FOR ADMISSION TO PRIESTS' ORDERS.

"To the Standing Committee of the Diocese of New-York:

"We do hereby testify to the piety, good morals, and orderly conduct, since his ordination as deacon, of the Rev. A. B., and that he hath not, as far as we know and believe, written, taught, or held any thing contrary to the doctrine or discipline of the Protestant Episcopal Church."

(Date.)

[To be signed by a majority of the vestry of the parish where the applicant resides; and also by the minister of the same, if the applicant be not that minister.]

"To the Standing Committee of the Diocese of New-York:

"From my personal knowledge, I do hereby testify to the piety, good morals, and orderly conduct, for at least one year last past, of the Rev. A. B., deacon, and that he hath not written, taught, or held any thing contrary to the doctrine or discipline of the Protestant Episcopal Church."

(Date.)

[To be signed by at least one respectable clergyman of the Protestant Episcopal Church in the United States.]

Popular Morality.

[From the Livingston Journal.]

It will, we presume, be admitted by all who have attended to the subject duly, that we have no other unerring standard by which to regulate our moral and religious principles, but the revealed will of God, or the Holy Scriptures. But yet, how very common it is, to hear persons proclaiming the dictates of their conscience, or what amounts to pretty much the same thing, the impulse of their own feelings, to justify both their principles and their practices; i. e. most people think that when they act agreeably to the dictates of their consciences, they are of course acting right.

But we would ask, what heretic or infidel is there in all the world, who does not in a similar manner plead the dictates of his conscience, to defend all his principles and practices, however erroneous?

Who does not know, that the idolatrous Hindoo, the infidel Turk, the Roman Catholic, the Socinian, the Quaker, the Shaker, the Tunker, and the Dunker, &c. &c., and every zealous

Protestant of whatever denomination, all act, and also worship God *according to the dictates of their consciences?*

Is *conscience* then any *guide* in morals or in matters of religion? We trow not. The truth we apprehend to be this:—Conscience is that testimony which the mind bears to its own operations, feelings, and affections, founded upon knowledge and experience; and, because it often gives (as in the instances which we have cited above) the most opposite intimations in regard to the simplest and most obvious moral truths, it cannot in any sense be a guide to the mind, which in all cases where religion or morals are concerned, must be determined in its judgment by some given standard, and that standard must be the revealed word of God.

Again—the popular idea of charity we apprehend to be erroneous.

First—With relation to religion, it is often said, “we must have charity for all denominations or sects; because if their hearts are only right, it is of no consequence in what they believe.”

We also say, gentle reader, that we must have *charity for all people*; but the error which we are going to expose is this; the *wrong use and application of the epithet charity*. It is commonly applied to *principles* instead of *persons*; this is erroneous. Charity neither has, nor can have any reference to the opinions of people, or to the principles which they embrace, but to their persons. It desires and does all possible good both to the persons and souls of men, but has nothing to do with their principles or opinions; because charity is a principle of love, emanating from the divine attribute of love, which delights in piety and goodness and benevolence for their own sake, and cannot therefore rejoice in error or iniquity, whether in principle or in practice, of any description.

We have long been aware of the general and totally incorrect use of this epithet, and of the mischievous errors which have arisen from it. The word charity has a sound well calculated to catch the popular ear; hence, those who do not attend to its real import and literal meaning, are easily induced to give it the common and false appli-

cation, and thus, though not designedly, to perpetuate the error.

This epithet, or term, whenever it is used in Holy Scripture, always, or at least generally, means benevolence, or the love of God.

What then can be more incorrect than to apply it to opinions or principles? We should be induced to think a man void of understanding, who should say, ‘I have *love* to believe that such a person is sincere, that he is a christian, and means no harm?’ substitute the word *charity*, and the meaning is the same.

The rule which regulates our judgment of others, is this—To exercise dispositions of forbearance and mercy towards them. Throw away every prejudice, attend impartially to the evidence which their conduct exhibits of the state of their hearts—(for the tree is known by the fruit which it bears); and seek every extenuation which their follies or even their crimes will admit, remembering that we must all one day stand at the judgment seat with them.

But, on the subject of *sincerity*, let us see what is the doctrine of Scripture. St. Paul was perhaps the most signal example of sincerity in a *bad cause* ever known. Yet he did not think that when he persecuted the church of God, though he did it ignorantly, in unbelief and out of zeal towards God, that he was as much in his favour as when he suffered for Christ; no, “I am the *least* (saith he) of the Apostles, and not fit to be called an Apostle, because I persecuted the church of Christ.” The Apostle does not scruple to charge himself with *guilt*, notwithstanding his *sincerity*. Our Saviour, speaking to his disciples respecting the great persecutions which they would be called to endure for his sake, says—“they shall put you out of the synagogues, yea, the time cometh, that whosoever killeth you will think that he doeth *God service*.”

ETA.

New-York Protestant Episcopal Tract Society.

THE sixteenth anniversary of this society was celebrated in St. Paul's chapel, in this city, on Tuesday even-

ing the 7th February, 1826. The annual report of the board of trustees was read, and the officers for the ensuing year elected. From the report we make the following extracts:—

“At the last anniversary of this society, the trustees reported to their constituents, that there were then remaining on hand 11,251 tracts.

“Since that time there have been added 20,200, being a larger number than has been placed in the depository in any former year.

“The following list shows their respective titles, and the number of copies of each:—

	Copies.	Pages each.
Familiar Instructions for Public Worship, -	6000	20
Poor Man's Soliloquy and Prayer, - - -	6000	4
The Church Catechism, (in French) - -	1000	72
The Old Paths, - -	4000	12
The Churchman's Profession of his Faith and Practice, - - -	3000	46
Paraphrases of Select Portions of Holy Scriptures, -	200	16
	20,200	170
“The Agent reports the following distribution of tracts and devotional books, from the 26th January, 1825, to the 30th January, 1826.		
By the hands of Missionaries and other Clergy in different parts of this State, - - -	2365	
To Missionaries in the Territory of Michigan, - - -	350	
To Clergymen residing in New-Jersey and the New-England States, - - -	1336	
To Clergymen and Laymen in North-Carolina, - -	400	
To Clergymen settled in the State of Ohio, - - -	175	
To a Clergyman residing on the Eastern Shore of Maryland, this number of the Churchman's Profession by special request, - - -	150	
To Clergymen of this City, -	376	
To Clergymen and Laymen in Georgia, at different times, -	210	
To the Crews of several Merchant Vessels, - - -	364	

To Superintendents and Teachers of Sunday Schools in the City of New-York and elsewhere, - 1594

To a Gentleman for distribution in Pensacola, - - - 94

To the Members of the Society, and other Individuals, for distribution, - - - 975

To a benevolent Individual for distribution in the Prisons, Hospitals, and Public Institutions of this City, - - 360

Making a total of 8749

“The thanks of this society are due to the Rev. Benjamin T. Onderdonk, by whom the annual sermon was preached at St. Paul's chapel, on the evening of the 20th of March last. The Board take pleasure in expressing publicly their sense of obligation for that discourse, marked as it was by the characteristic sound sense and correct views of its author. A copy has been placed, at their request, on the pages of the Christian Journal.*

“On the application of the ‘Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States,’ we have voted for their use 2000 copies of our tracts which are now in the depository, subject to their order. And on the application of the Episcopal Tract Society of Philadelphia, an exchange of publications has been directed.

“Under the order of the Board, a communication has been made by our Corresponding Secretary, to the Corresponding Secretary of the venerable Society in England ‘for the Promotion of Christian Knowledge,’ with a view to procure a complete set of their publications; and in the belief that from among them such tracts may be selected as shall be well adapted for distribution by our Society. To that communication, dated 27th September last, no answer has yet been received.

“There is now in the press an edition of 4000 copies of the Tract on Confirmation, which the Board have voted to be printed under the direction of the Bishop.

“Exclusive of this, the Board have

* See the Number for September, 1825.

published in all 137,154 tracts and devotional books; and distributed 114,453, leaving the number now on hand 22,702.

"It ought to be borne in mind, that several of these tracts are large, some of them comprising as many pages as would be equal to twelve of the tracts usually distributed: and, therefore, that if the account were made according to the number of pages, instead of following the number of tracts merely, our report would be much more imposing than it now appears to be."

For the Christian Journal.

Constitution of the Female Society of Trinity Church, New-Rochelle, for the Promotion of Christian Knowledge and Piety. Instituted the 2d of December, 1825.

Art. 1. This association shall be styled The Female Society of Trinity Church, New-Rochelle, for the Promotion of Christian Knowledge and Piety.

Art. 2. It shall be the object of this society, *first*, to promote a knowledge of the church; *secondly*, to increase the missionary fund of the diocese; and, *thirdly*, to promote Christian fellowship among the members of this congregation.

Art. 3. The ladies of the congregation shall assemble at the church on Wednesday of every week, at 2 o'clock in the afternoon, when some useful book shall be read by the rector, or in his absence, by one of the members of the society.

Art. 4. Each lady becomes a member of this society by subscribing her name to this constitution, and is thereby considered bound in every possible way to promote its success.

Art. 5. None but females shall be members of this society, with the single exception of the rector of the parish. But any lady may recommend a gentleman as a *visitor*, to attend any single meeting of the society, who, upon paying not less than twenty-five cents, may be admitted to attend such meeting.

Art. 6. There shall be a box belonging to the society, called the "Mission-

ary Box," into which shall be put by each member, at every meeting, some contribution, the amount of which shall be left entirely discretionary.

Art. 7. For every neglect to attend the meetings of this society, the members so absent shall pay six cents into the funds; unless it be a case of sickness, or such other necessity as may be approved by the society at their next meeting. Which question, with all others that may arise, shall be determined by a majority of the attending members.

Art. 8. When the rector is not present, the eldest attending lady shall preside, whose duty it will be to preserve order and adjourn the society. A treasurer shall be appointed at the first meeting, to continue in office for one month; and at the expiration of such term, a successor, regularly appointed by a majority of the attending members; who shall keep the "Missionary Box," and collect whatever monies may be due the society; the whole amount of which shall be remitted to the treasurer of the state missionary fund at or before the 1st of October.

Art. 9. The society shall always adjourn at 5 o'clock.

For the Christian Journal.

New-York, February 24th, 1826.

GENTLEMEN,

The Library Committee of the General Theological Seminary of the Protestant Episcopal Church in the United States, having resolved for the future publicly to acknowledge donations made to the Library, the Christian Journal has been judged an eligible means of making such acknowledgment. I have, therefore, to request you, on behalf of the committee, to allow a portion of the pages of that work to such notices of donations as I may from time to time find it necessary to make, and in particular to that on the following page.

Respectfully yours,

W. R. WHITTINGHAM, Librarian
Gen. Theol. Sem.

*Messrs. T. & J. Swords, Publishers
of the Christian Journal.*

ACKNOWLEDGMENT.

The librarian of the General Theological Seminary of the Protestant Episcopal Church in the United States, acknowledges the receipt of the following donations to the library since the commencement of the present session (Nov. 10, 1825).

From the Rev. Charles Barroughs, Portsmouth, New-Hampshire: Grotii Opera Theologica, 4 tom. fol.; Grotii Epistolæ, 1 tom. fol.

From John Redman Coxe, M. D., Philadelphia: Ninety Latin and German Theological Dissertations, 4to.

From the Rev. Thomas Hartwell Horne, M. A. London, through Bishop Hobart: Glassii Philologia Sacra, 4to; Clapham's Selection of Sermons, 3 vols. 8vo; Oberthür Historia Hierarchiæ in Ecclesiâ Christianâ, 2 tom. 8vo; Pareau Institutio Interpretis Veteris Testamenti, 8vo; Cook's Inquiry into the Books of the New Testament, 8vo; Horne on the Scripture Doctrine of the Trinity, 8vo.

From Mr. Edward W. Peet: Heerbrordi Meletemata Philosophica, 4to.

From the Rev. Hugh James Rose, M. A., vicar of Horsham, Sussex, England: Rose's Account of the State of Protestantism in Germany, 8vo.

From Richard Whittingham: Anecdotes of the Life of Bishop Watson, 8vo; Travis's Letters to Gibbon, 8vo; Riesbeck's Travels in Germany, 3 vols. 8vo; Sermons by Henry Usher, D. D., 8vo; Marsh's Lectures on Divinity, part fifth; Ticknor's Remarks on Changes in Harvard University.

Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.

SIXTEENTH ANNIVERSARY.

FROM the report of the Board of Trustees of this society, made at the celebration of the sixteenth anniversary of the same, held in Charleston on the 6th of January last, we select the following passages:—

"Nearly sixteen years have now elapsed since first the society was form-

ed. If in that period it has not accomplished as much as might have been desired, it has nevertheless accomplished as much as even the most sanguine of its founders can be presumed to have anticipated that it would, in the so early stages of its progress—and claims, for the practical usefulness of its transactions, an honourable rank among the institutions of religious benevolence in America. Already it has been greatly instrumental of the addition of several new churches to the number which the diocese had contained—and has given impulse and efficiency to measures, by which parishes, whose churches were dilapidated or ruined, and their offices long suspended, have become scenes of interesting Christian ministrations. It has given opportunity of useful service to many ministers otherwise not appointed, and has contributed to the consolation of the afflicted, and the instruction of the ignorant—to the settlement of the wavering, the confirmation of the faithful, and the diffusion in general of sound doctrinal and practical Christianity, in a degree which, although it does not admit of being precisely estimated by *observation*, cannot be supposed to be unimportant in reference to the honour of the kingdom of Christ, and the holiness and happiness of his people."

"On the state of the society's library the board report with satisfaction, that it is now so located as to be conveniently and agreeably accessible to all members of the society; and that, by donations and a few purchases, it has acquired within the year an accession of some valuable volumes."

"Proceeding to the transactions of the year, the trustees report the appropriation of the funds, available for the principal and most important object of the institution—"the sending forth missionaries to those places where there is ground for expectation, that their labour will be successful in preaching the truths and cultivating the virtues of the Gospel."

The report here proceeds to enumerate the missionary stations which had been supplied during the year, and gives some interesting extracts from the

reports of the missionaries who had filled them; the whole affording not an ungratifying view of the state of the church in that almost desolate region, and giving examples of individual benevolence and Christian charity seldom surpassed. Our limits do not permit us to make further extracts from this part of the report; but we cannot deny ourselves the gratification of copying the following affectionate tribute to the memory of a recently deceased member, with which the report concludes.

"In closing their report, the board beg to be permitted to mingle their feelings of gratitude and gladness with those of the members and friends generally of the society, on the success with which it has thus far been favoured,—rejoicing that it has even in so good a degree been enabled to contribute to the advancement of Christianity in South-Carolina, on principles which they consider peculiarly apostolic and evangelical."—But "they mourn the death of one of the best and most faithful friends of the institution, recently taken away from all earthly scenes of action. The late pious and benevolent ISAAC BALL, esq. had, with respect to the society and its interests, trodden in the footsteps of his honoured father. Like him, regarding this institution as most happily calculated to extend and diffuse the best influence of the religion of that Lord whom he loved, and in whose faith he lived and died, he delighted in being referred to as its friend, for any services which circumstances enabled him to render it. He did render it services, in successfully presenting its claims to those who had not known them, and thus increasing the number of the contributors to its funds, of which the board deem it suitable to express their grateful sense. With the parish of which he was a conspicuously useful member, and to whose expenses he cheerfully contributed with a liberal beneficence; with the family of which he was the affectionate and exemplary head and father, and the numerous relatives and friends who loved and delighted in his amiable unostentatious excellence, they cordially sympathize. Nor is this expression of it adequate to

their sensibility to this afflicting dispensation. They mourn with the church, and with society at large, the loss, in this instance, of one whom the friends of both could not resign without feeling themselves called to a more than common effort of submission to the disposals of an unerring, however mysterious Providence. 'The will of the Lord be done'—the memory of the just is blessed.'"

Bishop Chase's Visit to a Tribe of Ohio Indians.

In the (London) Missionary Register for December we find a letter from Bishop Chase to his friend Timothy Wiggins, esq. giving an account of a visit he had made to some Indians settled on the Sandusky River. The letter was written in October, from Worthington, Ohio. We select from it the following passages:—

"A most interesting scene took place in my visitation of the Oneida and Mohawk Indians on the Sandusky River. They are the remnant, or rather a branch of those once-famous tribes, which, in moving back from their former residence, accepted of an invitation from the Senecas to settle on the lands reserved by Congress for the Senecas about the Sandusky River, in this diocese. I had heard of them as being attached to the Church of England; but never could go and see them till this summer. I found them in their peaceful retreat, engaged in the duties of husbandry—raising corn and cultivating their gardens.

"My friend and guide who conducted me through the devious foot-paths in the wilderness, in the rain, for nearly a whole day's journey, introduced me to this most interesting people. Decent and dignified in their manners, they received me with great respect; and when I told them that I came among them to do them good and not harm, to pray with them, and to preach the Gospel to them in the name of Jesus Christ our common Saviour, they fully comprehended my meaning, and gave me a hearty welcome.

"To show the medium of our mutual good understanding, they produced

their Common Prayer Book, being that which was translated into the Indian language, with very little alteration, from the English Liturgy, together with the Gospel of St. Mark, A. D. 1787, and printed in London. What news was this to me ! “ And have you read this ? ” said I.—“ Constantly, every Sunday, in morning and evening prayer, with the poor scattered members of our tribe, providentially sojourning on this river,” said they by their interpreter. I inquired then if they understood and felt the great importance of the truths which they uttered with their mouths. They replied, that they hoped they did ; but that many of their people were inclined to run astray into the wickednesses of the tribes that surrounded them, notwithstanding all that the old men could do: “ Poor, blessed people ! ” thought I, while suppressing my tears: “ God give me grace to be found worthy of serving you ! ”

“ During the remainder of the evening, intelligence was spread throughout the woods, that on the morrow divine service would be performed, and a sermon preached at eight o’clock ; while, wearied with the exercise of the day, I reposed myself on the hard bed of an Indian cabin, and slept sweetly till morning.

“ The appointed hour came ; and though it rained most abundantly, a large number both of male and female natives assembled. How interesting the sight of so many devout worshippers, and how great the comfort of joining with them in those prayers and praises which had been the vehicle of the piety of all whom I held dear through thirty years of Christian ministration in holy things, I leave you to conceive.

“ By proceeding with all the prayers as the church has directed, the whole congregation, through an aged reader, could join in repeating and offering up the same petitions and prayers with myself—they in the Indian language, and I in English. And when we sang the metre psalms and hymns, their version being in the same measure with the English, I could join with them in this also : with voices uncommonly sweet and full, they sang tunes with which I was well acquainted ; and never did I

witness more order, yet plainer indications of true devotion. Though many of them could speak a little English, yet the sermon was interpreted to them in their own language. They have used lay baptism, they say out of necessity ; yet would be much rejoiced if they could have an authorized ministry.

“ My mind was most favourably impressed toward these poor people ; and my attachment to our primitive liturgy mightily strengthened by this instance of its great utility. Without such a help, how much of the missionary’s labour is lost ; like oil spilt upon the ground, without a vessel to contain and perpetuate it. Had it not been for this Prayer Book, the worship of God would, to all human view, never have been perpetuated to the salvation of these now interesting people.”

*Extract from a Funeral Sermon by
Dr. Rudd.*

WE have procured the following extract from a funeral sermon preached by the Rev. Dr. Rudd, rector of St. John’s church, Elizabeth-Town, New-Jersey, on occasion of the death of Mrs. RICKETTS, of that place.

“ Our Lord and Master set us the example of mourning on such privations ; and while we do not allow our lamentations to degenerate into murmurs against the providence of God, we may safely indulge our sorrows, and we may hope, in the becoming reflection of our sadness, to find that influence of divine grace which shall not only reconcile us to the blow, but give us spiritual improvement. Such use, my brethren, should be made of that recent event of sorrow which has deprived us of another friend, and called us, for a fourth time, in a less number of months, to unite our sympathies in one of the most pleasant and cheerful mansions we have entered. Well may we make this a season of more than ordinary thoughtfulness, for it seldom occurs, unless when pestilence pours out her vials, that so many victims are taken from a single dwelling.* Our

* In the space of a few months, there were four deaths in the family alluded to—a son, a grandchild, and both the heads of the family.

interesting friend, it is true, had gone beyond the ordinary boundary of human life, and therefore we could not safely calculate upon her long continuance. A constitution naturally slender could not sustain those repeated shocks which had overtaken her in quick succession. We saw her bend like the ozier before the withering blast, and hoped, like *that*, she would rise as the storm passed off: but the tempest raged too long—a trembling anxiety lest she should behold another victim in her already desolated habitation, gave such excitement to her frame, as to waste all its remaining energies. She had seen the world in all its splendours, and very few have found means for more enjoyment of it. With manners of distinguished grace and elegance, she passed through life with admiration and esteem—and yet, would to God that all who knew her could realize the lesson which her concluding days have given! ‘I have long known and felt,’ she said, ‘that this life is but an empty show—I hope I have never relied upon it, to the exclusion of my God. In the corruption of my nature, I have done many things for which I hope I have repented; and trust in faith, that the Saviour’s blood has secured my pardon. This is my sole dependence.’ With such language on her lips she may be said to have fallen asleep, closing her own eyes, in a death of wonderful tranquillity.

“The places that know us now, my brethren, will soon know us no more for ever. Is there any consideration calculated to make us more serious than this? Shall we not improve it, addressed to us as it is in a season of sorrow for our church, during one of her appointed periods for self-examination, for penitence and prayer. Let us carry our meditations of this morning to our closets. Let the cause of genuine religion, the interests of the church, be subjects of deep and warm solicitude. Let our prayers be sent up, that our Divine Master will give us such measures of his grace, that we may adorn his doctrine as becometh those who are to render our account in that day when we are to stand with our departed friends before his righteous throne.”

Literary and Philosophical Intelligence.

Mr. Perkins's Principle of generating High Pressure Steam.

So much has been said and written of late respecting the wonderful power of Mr. Perkins's high pressure steam, that we readily insert the following detailed description of his principle of generating it, and of his ingenious methods of rendering it practically useful, as furnished to us by a scientific correspondent, personally acquainted with Mr. Perkins, and who has anxiously watched, since their commencement, his improvements in the production of steam. Should the results prove in any degree commensurate with present appearances, we may exclaim that a new era opens upon us in steam engines, and in steam navigation, as is also likely to be the case in warfare, from his invention of the steam gun. It is not exceeding the bounds of probability, to suppose that we shall, ere long, as commonly see vessels propelled by Perkins's steam engines, undertaking the most distant voyages, as we now see them employed on our coasts. In this case calms, contrary winds and tides, will be comparatively of little consequence, since a steam vessel, under such unfavourable circumstances, can always either make some way on her voyage, or retreat into harbour. The advices recently received from the commander of the Enterprize steam vessel, dated Cape of Good Hope, are most important and satisfactory, since, by this experiment, it is shown that even the boisterous seas off the Cape did not impede her course, or cause the least damage to her machinery. It appears that the cause of her long passage originated in her not being able to carry sufficient fuel to work the engines for little more than one half the voyage. This objection will be obviated by Mr. Perkins's engines, which, requiring so much less fuel and water than the low pressure engines, it is expected will enable a vessel going to India, not only to carry her supply of those essential articles, but also to take in addition a light cargo of goods as freight.

Water cannot be heated beyond the boiling point, or 212 degrees, in an open vessel, however intense may be the heat to which it may be exposed. Water, however, enclosed in tubes, or a very strong vessel, may be heated considerably above 212 degrees. Mr. Perkins, by means of pressure, is enabled constantly to keep his water in contact with the surface of the apparatus, exposed to the action of fire, through which the water is made to circulate. For example—a series of pipes, or tubes of extraordinary strength, is exposed to the most intense heat, while water is injected through them by means of a forcing pump of great power, which

water, by a pressure valve placed at the opposite extremity of the tubes, is kept in contact with their sides. To effect this is by no means an easy task, since the repellant power of heat is so great, that no force which can be exerted on the forcing pump, can bring the water into contact with the tubes nearest the fire when red hot. It is therefore believed, that water, when heated in an open vessel, does not remain in contact with the bottom of the boiler, but is lifted from it, and a stratum of steam (known to be a very bad conductor of heat) is interposed, causing an obstacle to the free absorption of caloric by the water. Hence the advantage of forcing water in contact with the heated sides of iron tubes, and thus compelling it to imbibe the highest degrees of temperature, whereby high pressure steam of the most intense power is produced. It is not yet accurately ascertained what is the relative force of steam to be obtained from water at given temperatures; but Mr. Perkins has heated his water beyond 600 degrees, and the strength of steam thus generated may be guessed at, even had it not been so recently put to the proof, as compared with gunpowder. In short, this principle of heating water under pressure is believed to be that which causes earthquakes and volcanos. Steam, when carried to its maximum strength, is supposed capable of producing a pressure of 56,000 lbs. upon the square inch; but if this steam be much further heated, it becomes decomposed, and hydrogen gas is evolved. Hence the phenomena observable in volcanos—sometimes the ejections, consisting of soft mud or moistened ashes—sometimes tremendous explosions of gas, projecting masses of rocks even to the clouds, while at other times the heat has been sufficiently intense to fuse the minerals contained in the earth in which these subterraneous fires exist. In elucidation of the theory of water heated under pressure, and generating high pressure steam of the greatest strength, or hydrogen gas, being the cause of volcanos, we may cite the fact of a constant issue of immense volumes of steam from a cavern, situated at the foot of a mountain in the vicinity of the Cordilleras, in Mexico, in which earthquakes are very frequent, and there are several volcanic mountains not far distant. This exit of steam acts as a safety valve placed in a steam-engine boiler, preventing the steam from being heated up to high pressure steam, or being decomposed and converted into hydrogen gas; consequently the mountain in question has not been lifted into the air, or a volcano formed on its summit, which, but for this escape of the steam, must have inevitably resulted. It can be readily conceived how a part of a mountain may be blown up by steam of 56,000 lbs.

to the inch, or by hydrogen gas, when it is recollected what dreadful explosions so frequently occur from the bursting of boilers of steam engines, in which the very weakest steam is generated, say 20 or 30 lbs. to the square inch. Now when we bear in mind the immense number of square inches contained even in the measure of a few yards, and the consequent pressure opposed to this surface by the high steam thus generated, or by the ignition of hydrogen gas, no one can be surprised at the phenomena of earthquakes or volcanos.

Pinta, or Blue Stain.

The following curious facts respecting the disease called *pinta*, or *blue stain*, a cutaneous affection, which made its appearance in the neighbourhood of Volcano Jurcello, situated in the northern part of Valladolid, in Mexico, were communicated for the American Medical Review and Journal, by an intelligent physician who resided for some time in that country.

This disease consists in discoloured spots on the face, breast, and limbs, which at first are of a light yellow, then change to a blue colour, and afterwards become black—resembling the skin of the African. These appearances of the skin are preceded by slight chills, nausea, and fever; but these symptoms soon subside. The disease generally prevails among the lower classes, those who are of a dark complexion, and who inhabit the country round the volcano. The perspiration of these people, it is said, is peculiarly offensive.

There is at present, in the city of Mexico, a regiment called the *Pinta* Regiment, all of whose members are affected with this disease. These, in common with all others who live on the same poor diet, are affected with dyspeptic complaints. The disease is considered infectious; and by some is supposed to descend from parent to child. It is said to be incurable, except in its first stage, and then only by removing from the low country to a more elevated situation.

This disease, which has not hitherto been described, bears some resemblance to the leprosy which prevails in that country; but, in most respects, differs essentially from it.

Eye-ball of the Sword Fish.

The editor of the Nantucket Inquirer says—"The eye-ball of a sword-fish is generally much larger than that of an ox, and forms a very powerful magnifier. I have frequently, and almost instantly, lighted a cigar at the focus formed by the sun's rays passing thro' this natural lens."

Since the discovery of the Milton manuscript in the state-paper office, Mr. Le-

mon, jun. has found an entire translation of "Beatus de Consolatione Philosophiæ," by Queen Elizabeth. Walpole mentions that the queen had translated this work; but no vestige of it was known to exist. Nearly the whole is in her majesty's own hand-writing; but there are parts written by her private secretary, and by the secretary of state. It is stated, that there are letters discovered which identify this translation to have been made by the queen. The public is to be gratified with the publication of this literary curiosity.

At a recent meeting of the Society of Antiquaries, a paper was read on the remains of the sub-church of Edward the Confessor, in the cellars under Westminster Abbey. The most important remain is the vault where the pix was deposited, and which, it is thought, was formerly the treasury of the kings of England. The altar-table and piscina remain. On the upper slab of the altar is a concavity, used perhaps to contain the oil for anointing the kings. This sub-church is more than four feet below the present level of the abbey church, which is two feet four inches above the level of the cloisters. It appears that, in the course of ages, the level of the city of Westminster has been raised from 4 to 6 feet. At every entrance to the abbey from the street is a descent.

A memoir was lately read before the Asiatic Society of Paris, by M. Schulz, respecting a very remarkable and hitherto unnoticed Oriental MS. in the library of the king of France; namely, a Persian translation of the Sanscrit poem *Mahabharata*, performed by command of the Emperor Akbar. It consists of 781 leaves, in large folio. The first twelve pages contain eulogies upon Shah Akbar, preceded by ascriptions of praise to God. The followers of Mahomet and the worshippers of Brahma, although subject to the same government, were, in the reign of Akbar, in a state of religious animosity; and the emperor, it appears, wished to reconcile them, by making each party better known to the other,—an example of tolerance extraordinary on the part of a Mussulman prince, represented as holding the koran in one hand and the sword in the other. Grounds however exist for distrusting the Mussulman orthodoxy of the great Akbar; for example, his placing "in the same rank" the faithful along with heretics. It is observable, besides, that in nearly all his letters he has omitted the customary formula of benedictions of Mahomet. But the most irrefragable evidence of his heresy is furnished in a letter addressed to the king of Portugal, found in two MSS. in the royal library of France; in which he avows that "he has followed the plan of frequenting the company of

wise men of all classes, profiting by the precious words and sublime ideas of each of them;" and with a view of deriving more information respecting the Christian religion, he requests a Persian and Arabic translation of the Evangelists, the Psalms, and the Pentateuch. There is in the royal library a translation of the Four Evangelists, made, as the catalogue states, by command of Akbar.

M. C. De Percival, in an Arabic grammar lately published at Paris, gives a characteristic illustration of the mock sublime in language, and the mixture of secular business and religion, for which the Orientals are distinguished, in an Arabic "certificate of the noble birth of a race-horse."—"Peace be to him that reads these characters, and who possesses good sentiments! We, humble servants of the most high God, certify and declare, by our good fortune, by our fate, and by our girdles, that the sorrel colt, aged three years"—Here follows the description and pedigree at large, tracing up the animal's descent to "those horses which God created by the breath of the winds, and presented to the prophet, (may the Lord shed upon him his benedictions!) and which the prophet distributed to his companions. It is in their praise that the prophet hath said," &c. &c.

The Academy of Sciences at Leghorn has proposed a prize for the solution of the following problem:—To determine the influence, useful or hurtful, of different states of memory on the understanding, and its utilities with regard to the other faculties, &c.; and to show by what educational means it may be developed, strengthened, or recovered.

At Cochoin there are preserved some leaves belonging to a koran, of the most magnificent dimensions perhaps in the world. These leaves are formed of thick paper; and when opened out, measure from ten to twelve feet long, by seven or eight broad: the letters are beautifully formed, as if made by a single stroke of a gigantic pen. Few of the leaves are perfect, as they have been mutilated for the sake of the ornaments, or the blank paper of the immense margin.

The following are moral maxims of the Malabars, as given in a native work:—"Spend no day without offering prayers to God; Have nothing to do with witchcraft; Go not where you have no invitation; Ridicule not the absent; Show not your back to the enemy; Contend not with the poor; Abuse not any without a cause; Criticise not the faults of others; Satirize not a virtuous woman; Contemn not the divinely inspired sages; Treat not

the learned contemptuously; Carry no tales of detraction; Become not security for another; Have no intercourse with gamblers; Reside not where there is no temple; Utter not a lie, though death be near you; Never regard your enemy as a friend; Associate not with mountebanks; Second not a new custom; Travel not by a solitary route."

Longevity.

Alexander Berkley, who was born in Scotland, (Fifeshire, town of Dundee), came to America at the age of 15 years. He was married in the county of Amelia, Virginia, when 21 years old, to Miss Amy Gamblin, aged 18; by whom he had 14 children; two died in infancy, and 12 lived to mature age. When he was between 45 and 50, Mr. Berkley joined the Baptist Church, to which denomination he continued to adhere until his death, which happened on Saturday, 22d October, 1825, at the age of one hundred and fourteen—leaving his wife still living, aged 111. When Mr. Berkley was 109 or 110 years old, he recovered his sight, (which age had partially injured,) so as to read as well as he ever had done. This phenomenon lasted about 30 days, when entire blindness ensued, from which he was never relieved. He was a man of strong intellect, and retained his senses to the last moment of his existence. It was not long before Mrs. Berkley followed her aged husband to the grave. She died on the 9th of January last, at the ripe old age of one hundred and eleven.—*Lynchburg paper.*

The last annual obituary of the Russian empire, published at St. Petersburg, records the death of a man at the very advanced age of one hundred and sixty-eight years, near to Polotsk, on the frontiers of Livonia. He had seen seven sovereigns on the throne of Russia. In the year 1709 he was 51 years old. At the age of 93, he married his third wife, with whom he lived 50 years. The two youngest sons of this marriage were 86 and 62 in the year 1796; the oldest of his other sons in the same year, 95 and 92. The entire family of this patriarch comprises 138 descendants, who all live together in a village built for them by the Empress Catharine the Second, granting them at the same time a considerable tract of land for their support. At the age of 163, this modern Nestor enjoyed the most robust health.

A second Zerah Colburn.

The son of Judge Clayton, of Athens, Georgia, about ten years of age, possesses the most astonishing arithmetical powers of mind. He can reduce any given number of miles to inches, years to seconds, &c. performing the whole operations in his head, and will give the result as quick as an expert calculator can with a pen.

Among other questions asked him were the following, which he solved with ease and expedition:—How many inches are there in 1,373,489 miles? How often will a wheel five feet six inches in diameter turn over in 90 miles? What is the cube root of 24,743,682? He has on more than one occasion (eighteen months ago) raised the number twelve to its fifteenth power; that is to say, multiplied that number into itself fifteen times. He can multiply three figures by three figures. The whole is performed by the bare strength of memory; for it is done in the usual way; there is no mystery in it, no short method or plan of his own. This faculty was discovered in him at about eight years of age, and he has most astonishingly improved since that time.

Remarkable Spring.

To the Editor of the National Gazette.

SIR,

Please to correct an erroneous description of Walkulla Fountain, which appeared in your paper of the 8th of February, and from which it is evident that the writer was not guided by observation. This fountain is undoubtedly a curiosity, but not marvellous to the extent which he supposes. It is a circular basin of white limestone, of about 70 yards in diameter, and of a regularity of form, which is interrupted only by an arch at the bottom, which discloses the orifice of the subterranean aqueduct: the arch stretches across, about 40 yards, with the bed of the river beneath it, retreating from the eye on a descent of about 45 degrees.

The water in this magnificent basin is transparent, serene, and silent, and there is no motion perceptible to the eye, except amongst the various tribes of fish that gambol in every direction: it is a subaqueous scene, altogether novel and interesting, especially to a stranger floating on its surface in a boat. A person in this situation might be compared to a fly in an ordinary basin filled with pure water; and to make the comparison complete, suppose at its bottom the section of a clam-shell; this would represent the arch, beneath which the river is disgorged. Distinctly as objects in this miniature basin are to be seen, yet they are not more so than in the greater reservoir of Walkulla.

The water in summer is deliciously cool, and so far is it from being strongly impregnated, that I drank of it a fortnight, unconscious of any impregnation whatever.

The volume of water discharged is equal to fifty yards wide and two deep, and flows at the rate of a mile and a half per hour: it is supplied by various streams, which, a few miles back, are seen to descend under ground, and of which there is one forming a mill-stream at Tallahassee.

The Walkulla river is a fine example of

many other streams that suddenly burst into view in Florida; the St. Mark's and Santafty have similar characteristics; and a traveller on the river St. John's may go aside into seven tributary streams of that river, where his curiosity may be gratified, on a smaller scale than in the Walkulla, with a view of these hydrostatic exhibitions of nature.

The site of the Walkulla Fountain is known by the name of Floodgate: it is a romantic and convenient harbour and landing-place for steam-boats, 18 miles from the Gulf of Mexico, and 13 from Tallahassee, and promises to be a place of much resort for travellers through the projected canal of St. John's; and to the American tourist it furnishes the novel memorandum, that at one extremity of the United States he may witness a river in the clamorous agitation of descent, whilst at the other extremity, a river may be viewed in the majestic buoyancy of ascent.

A TRAVELLER.

Whale Fishing.

The maternal affection of the whale is striking and affecting. The cub being insensible to danger, is easily harpooned, when the tender affection of the mother is so manifested as not unfrequently to bring her within the reach of the cruel whalers. Hence, though the cub is of little value, yet it is sometimes struck as a snare for its affectionate mother. In this case she joins it at the surface of the water, whenever it has occasion to rise for respiration; encourages it to swim away; assists its flight by taking it under her fin; and seldom deserts it while life remains. She is then dangerous to approach, but affords frequent opportunities for attack. She loses all regard for her own safety, in anxiety for the preservation of her young, dashes through the midst of her enemies, despises the danger that threatens her, and even voluntarily remains with her offspring after various attacks have been made upon herself.

Ordinations.

The Right Rev. Bishop Moore, of Virginia, held an ordination in Christ church in Alexandria, on Thursday, the 22d of November, 1825, and admitted Mr. John Thompson Brooke, and Mr. John Thomas Wheat, to the order of deacons. Also admitted to the order of deacons by the same bishop, on the 12th of December, Mr. William D. Cairns, Mr. William L. Marshall, and Mr. William Jones.

At a special ordination in Christ's church, Hartford, Connecticut, on the 4th of January, 1826, the Right Rev. Thomas C. Brownell, D. D. LL. D., bishop of the diocese, admitted Mr. J. W. Cloud to the holy order of deacons.

At a special ordination, held in Fayetteville, North-Carolina, on Sunday, the 12th February, the Rev. Henry M. Mason, deacon, minister of St. John's church in that place, was admitted to the holy order of priests by the Right Rev. John S. Ravenscroft. Morning prayer was read by the Rev. Adam Empie, of Wilmington, who also presented the candidate. The Rev. Richard S. Mason, of Newbern, was also present and assisting. The sermon was preached by the bishop.

St. Thomas's Church.

The new Gothic edifice at the corner of Broadway and Houston-street, was consecrated to the worship of Almighty God, on Thursday morning, February 23, 1826, by the Right Rev. John Henry Hobart, D. D., bishop of the Protestant Episcopal Church in the state of New-York. The day was fine, and the procession to the church, composed of the reverend clergy, the professors and students of the Protestant Episcopal Theological Seminary, and the gentlemen belonging to the vestries of the different churches, and to the congregation of St. Thomas's church, was unusually large. The deed of appropriation was read by the Rev. Mr. Duffie, the rector of the church, and the sentence of consecration by the Rev. Dr. Wainwright, rector of Grace church. Morning prayer was celebrated by the Rev. Mr. Creighton, rector of St. Mark's, and the Rev. Mr. Upfold, rector of St. Luke's church: after which an appropriate sermon was preached by the bishop, to a very numerous and attentive audience. The building is 62 feet in width, and 113 in length.

New-York, February 5th, 1826.

The subscriber takes great pleasure in acknowledging the receipt of the sum of one hundred and twenty dollars, being the contributions of the ladies of St. John's chapel, made for the special purpose of constituting their rector, the Right Rev. John Henry Hobart, D. D., and their assistant ministers, the Rev. William Berrian, the Rev. Benjamin T. Onderdonk, and the Rev. John F. Schrader, members for life of the New-York Protestant Episcopal Missionary Society.

D. A. CUSHMAN, Treasurer.

Subscriptions and donations for the Missionary Society will be thankfully received at the office of the Christian Journal.

Calendar for April, 1826.

2. First Sunday after Easter. Low Sunday.
9. Second Sunday after Easter.
16. Third Sunday after Easter.
23. Fourth Sunday after Easter.
25. St. Mark.
30. Fifth Sunday after Easter. Rogation Sunday.

Philadelphia Recorder—Review of Bishop Moore's Sermons.

Is the Philadelphia Recorder of the 25th February, there are some strictures on that part of the review of Bishop Moore's Sermons which appeared in our Number for January. To these strictures the writer of that review has made the following reply. We sincerely regret that more care had not been taken to prevent the application given to the remarks of the reviewer by the Recorder. Still we are fully persuaded it never was his intention that they should be so applied: and we hope the explanation of the writer will be duly appreciated by the candid and liberal.

The writer of the review of Bishop Moore's Sermons laments to find, from the Philadelphia Recorder of February the 25th, that some of his prefatory remarks have been entirely misconstrued, and an application given to them which was never intended. The remarks were general, and designated a section of no particular denomination of Christians. How then any one should have the right to assume, that they were aimed exclusively at a certain class of the Episcopal clergy, the writer cannot conceive. Had this been the case, had they solely or particularly been pointed to, he does not hesitate to declare that the expressions are much too severe and unqualified. But he is conscious of no such design—he knows no Episcopal clergymen accustomed to use that kind of preaching, which he stated, 'with a numerous class of men' did obtain the character of *evangelical*.

In defining this word (*evangelical*), and showing the manner in which the use of it had been perverted, the writer distinctly adverts to the propensity of a majority of mankind—that is, of the Christian world. Now, is the whole body of the Protestant Episcopal Church a majority of this part of mankind, or any thing like it, in the United States? How then should a small portion of this body be the particular individuals alluded to—and especially when the writer goes on in the same remarks to observe, that in the Episcopal Church there was now, as there always had been, an opposite tendency to that of the multitude—a disposition to preserve and to restore the right import of terms? And the writer hopes, that his own declaration, that a sole or principal allusion to any class of the Episcopal clergy, was far, very far from his intentions, will be satisfactory with those candid and worthy individuals who in no respect answer to the description given.

But he still contends that this picture is no caricature. Will it be pretended that it would be an exaggerated description of some of the fanatics of the days of Oliver Cromwell? And the writer has met with enthusiasts in this country of the same description, claiming the exclusive character of *evangelical preachers*. He does not in charity believe that there is a single clergyman of this sort in the Episcopal Church. He trusts also that there are in that church no "extravagant ranters," for he has had the misfortune to be acquainted with none. But that there are such in the wide religious world—that their followers appropriate to them the exclusive character of *evangelical*—and that many of them are too subject to the worst frailties of our nature—cannot be denied. This is easily accounted for upon philosophical principles. Transition from the extreme of one passion to that of another is natural; hence it often happens that those who make the greatest pretensions to extraordinary sanctity, frequently indulge the most unhallowed tempers and dispositions.

The editor of the Recorder admits the language of the review to be "cautious," and not applied to all; while the term *evangelical* is applied to the character and sermons of Bishop Moore. Why then does the editor appropriate the bad part of the portrait to himself and his friends? While the writer admits the studied moderation of the editor, he begs leave to call his attention to a small part of the extract from Bishop Griswold:—"True liberality is to be seen, not in our profession, but in our conduct. Words may be 'softer than oil,' and yet in their object and tendency be 'drawn swords.' Men may speak plausibly, and declaim earnestly against illiberality and uncharitableness, with the artful design of stigmatizing others and exalting themselves. Let such conduct with detestation be avoided."

The concluding part of the review of Bishop Moore's Sermons came too late for insertion in this Number; it will appear in the one for April.